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Harbaugh, Henry, 1817-1867.
The fathers of the German
Reformed Church in Europe

THE
FATHERS
OF THE
German Reformed Church
IN
EUROPE AND AMERICA.

BY
REV. H. HARBAUGH, D. D.,

AUTHOR OF THE "SAINTED DEAD," "HEAVENLY RECOGNITION," "HEAVENLY HOME," "BIRDS OF THE BIBLE," "UNION WITH THE CHURCH," "LIFE OF MICHAEL SCHLATTER," AND "GOLDEN CENSER."

"Like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men."—SONG OF SOLOMON IV. 4.

CONTINUED

BY
REV. D. Y. HEISLER, A. M.,

AUTHOR OF "THE WREATHED CROSS," "GIFT-BOOK FOR THE MILLION," ETC.

VOL. V.

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TO THE
WIDOWED COMPANIONS
AND
FATHERLESS CHILDREN
OF OUR
DECEASED MINISTERS,

THIS VOLUME,

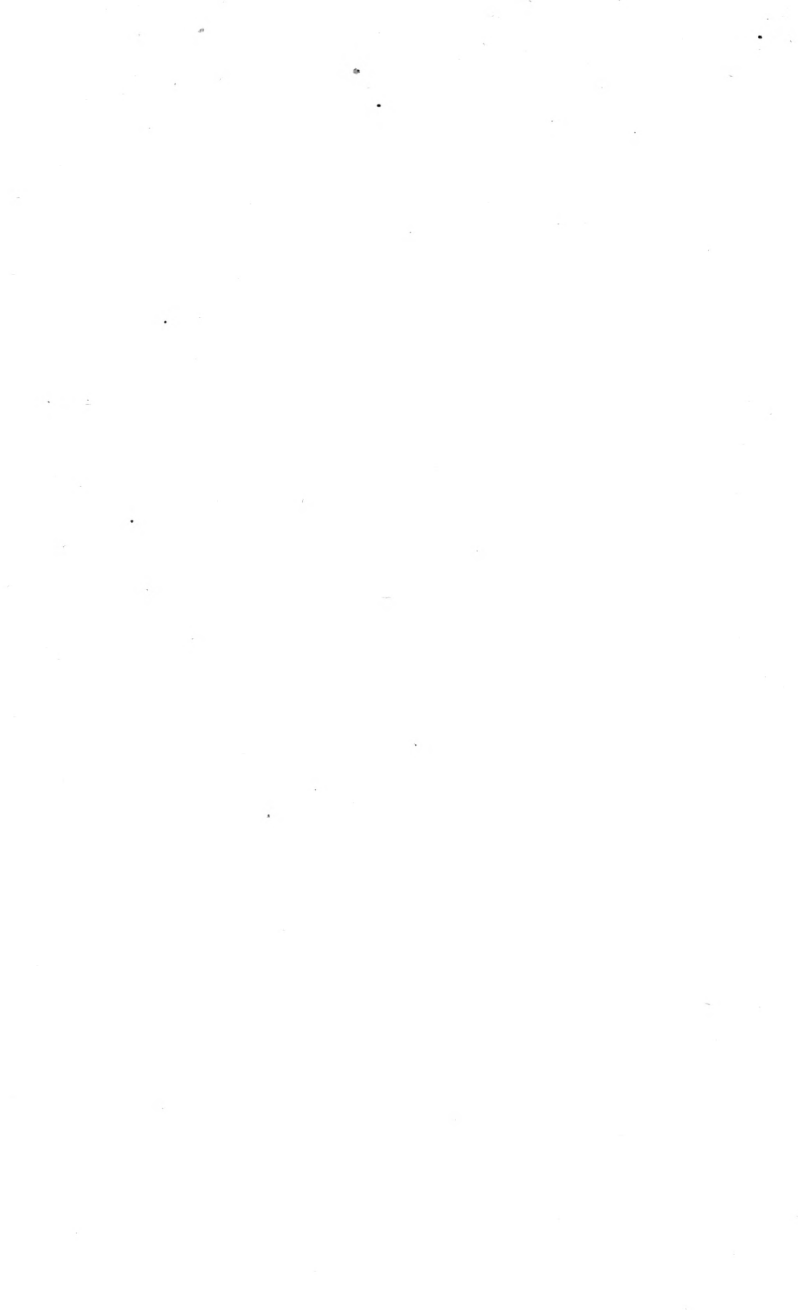
With whatever may be realized from its publication,

IS

AFFECTIONATELY DEDICATED

BY THE

AUTHOR.



P R E F A C E .

In the kind Providence of God we have been spared to complete the present volume of the "Fathers," embracing memoirs and sketches of one hundred and eighteen laborers in the ministry of the Reformed Church of this country. To us it has been a pleasant task to prepare these sad memorials of our sainted brethren. They eminently deserve to have the record of their earnest lives and labors permanently and gratefully preserved. With scarcely an exception, they have been faithful laborers in the vineyard of the Lord ; and those even who have failed to realize the charitable hopes and expectations of the Church, may, by their very defects, teach us an exceedingly useful and important lesson—that, namely, of the necessity of a full and solemn personal consecration to the service of the Lord in all those who aspire to be ministers at His sacred altars.

In this fifth volume, the order of arrangement is somewhat different from that observed in the earlier volumes. In those the order of position for the memoirs of the deceased was determined partly by the priority of their birth and their entrance upon the work of the ministry, and partly by the order of their decease. In the present volume the same *general* plan is pursued ; but, in addition to it, the several memoirs are grouped together in annual circles ; and, then, within

these circles, the priority of birth or ministry determines the relative position of each separate memoir.

The advantage which this arrangement is thought to possess over the other, is, that it will present a running record or continuous history of the demise of the several ministers,—that the names of the deceased will stand in the order of their death, relative to the whole series in each successive volume, while yet due regard will be had to the time of their birth, within the smaller annual circles or groups.

This volume contains sketches of all the Reformed ministers in this country who have died since January 1st, 1872, when the fourth volume of this work was issued. The memoirs, as in the former volumes, have necessarily assumed different dimensions, according as the life of each one presented many or few incidents, or separate historical elements. We have also deemed it advisable to preserve more completely the form as well as the substance of the several memoirs as originally prepared. We did so for two reasons. In the first place, the plan gives more of variety to the sketches than if they had all been entirely recast; and, secondly, we would have been obliged at any rate to use the materials furnished by the original authors or contributors, without being able at all times to give them the full credit for their labor in collecting the materials and weaving them into well-connected narratives. Some of the sketches are entirely new both in matter and form; others have been considerably altered and enlarged; others greatly condensed and amended; others again are given very much as they appeared in our religious Papers and

Periodicals. We have endeavored to give proper and ample credit to all parties whose contributions we have used. In a few instances, however, this could not be done, owing to the absence of any and every mark by which the authors could be discovered.

With the sincere hope and prayer that the perusal of these Memorials of our sainted brethren may be blessed to all our readers, we submit them to the favor of God, and the charitable judgment of our brethren in Christ, for whose benefit and encouragement they have been chiefly compiled. May the blessing of the Lord accompany them, and render them useful and edifying, to the praise and glory of His grace!

THE AUTHOR.

EASTON, PENNA.,
New-Year's Day, 1881.

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THE FATHERS
OF THE
GERMAN REFORMED CHURCH
IN
AMERICA.



THE FATHERS

OF THE

GERMAN REFORMED CHURCH.

REV. JACOB MAYER.

1798—1872.

The following sketch of the life and labors of Mr. Mayer was prepared by an intimate friend of the deceased and published in the *Ref. Ch. Mess.*, soon after his death. We transfer the sketch, with only a few changes and additions.*

The Rev. Jacob Mayer was born of Christian parents, Sept. 15, 1798, in Lykens Valley, Dauphin Co., Pa., near the present town of Millersburg. He was brought up in the bosom of the Reformed Church, and early instructed in the doctrines and duties of the Christian religion, as taught in this branch of the Church of Jesus Christ. Soon after he had connected himself with the Church, by confirmation, his attention was directed to the Christian ministry, and he was led to devote himself to the service of God, in this particular sphere of duty. His studies, which were intended to qualify him for the work to which he aspired, were commenced un-

*See obituary by the Rev. Dr. S. R. Fisher in the *Ref. Ch. Mess.*, Nov. 6, 1872.

der the Rev. James R. Reily, his former pastor, then residing at Hagerstown, Md. At the expiration of about a year, he removed to Philadelphia, and placed himself under the special tuition of the Rev. Dr. Samuel Helffenstein, who then gave considerable attention to the preparation of young men for the work of the ministry, no Theological Seminary having, at the time, been established in the Reformed Church. He continued in this latter relation about four years.

At the Synod held in Harrisburg, Pa., in September, 1822, he was licensed to preach the Gospel. He was shortly afterwards ordained to the work of the ministry, and took charge of the churches in Woodstock, Va., and vicinity. Here he labored for three years, when he removed to the neighborhood of Shrewsbury, York county, Pa., where he took charge of quite a number of congregations. In this field he labored eight years, and then removed to Mercersburg, Franklin co., Pa., and became pastor of the church at that place, in connection with those located at Greencastle and London, in the same county.

During his pastorate at this latter place, the Theological Seminary of the Reformed Church was removed from York to Mercersburg, and Marshall College founded under a charter obtained from the Legislature of the State. He took a deep interest in the founding and establishing of these institutions. It was mainly through his efforts that the Seminary became located at Mercersburg. In 1836, he was appointed the special agent of the Theological Seminary, which necessarily resulted in the severance of his pastoral relations, and

he devoted eight years of his active life, with the interval of a few years, to the special work of procuring funds for the use of the two institutions. His heart was wholly in this work. He devoted himself to it with special zeal and energy. It had to be performed, too, at a time when peculiar difficulties existed in the way of its accomplishment. His labors were not without encouraging results. That they were not more so, and were not attended with as much permanency as many of the friends of the institutions may have desired or expected, we believe was not chargeable to him.

It was whilst engaged in this arduous service of the Church that his physical system became undermined, and he contracted that bronchial affection, which, ever after, disabled him from public speaking. Being thus obliged to relinquish the pastoral work, he was necessitated to turn his attention to some secular pursuit, in order to provide for himself and family a proper temporal support. He lived in this way, during different periods, at Chambersburg, Philadelphia, and Columbia, and mainly at Lock Haven, where he ended his days. He suffered severely, especially during the last four years of his life, from lingering consumption, in the midst of which he manifested much Christian patience, especially during the closing portion of his earthly career.

The death of Mr. Mayer took place at his residence in Lock Haven, Pa., in the bosom of his family and friends, on Tuesday afternoon, October 29, 1872. He had attained the age of seventy-four years, one month, and fourteen days. His funeral took place on the fol-

lowing Thursday afternoon, at which we officiated, assisted by the Rev. Mr. Nelson of the Presbyterian Church, and the Rev. Jonathan Zellers of the Reformed Church. Quite a respectable number of friends and citizens were present, including all the members of the bar of the place, with one exception, a son of the deceased being the presiding Judge of that district. The spot in which his remains were interred is quite romantic. It is included in the public cemetery of the place, which is located on a considerable eminence overlooking the town and the adjacent country, comprehending the meandering West Branch of the Susquehanna.

For a number of years we sustained intimate relations to the deceased, and must bear testimony to his uniform kindness and companionable disposition. He had many good qualities, though, like all others, he was not free from imperfections, of which fact he himself was by no means insensible. His attachments were ardent and strong. He was fond of his own family, and never lost his interest in his church, though shut out from the privilege of enjoying her ordinances in the locality in which he ended his days.

He had lived in holy wedlock half a century, lacking only a few months. His widow, together with three sons and one daughter, survives him. They mourn him, not as one lost, but only as one gone before. May they all so live as at last to be found an unbroken family in heaven !

REV. JOHN WILLIAM HAMM.

1800—1872.

The Rev. John William Hamm was born of Christian parents in Codorus township, York county, Pa., on the fifth day of August, 1800.* His parents were Daniel and Elizabeth Hamm. His mother's maiden name was Winter. Both, it would seem, were members of the Reformed Church. It was their pious care to have their son incorporated into the covenant and church of Christ in his early infancy. The officiating minister on this occasion was the Rev. John Christopher Gobrecht, then pastor at Hanover, York county, Pa., whom Father Hamm also held in pious remembrance, although only about fifteen years of age when Mr. Gobrecht went to his rest. On reaching a proper age he was thoroughly instructed in the fundamental doctrines of our holy religion, according to our excellent catechetical system. Gifted with an active memory, and powerfully impressed by the "form of sound words which were delivered" to him at that early age, as well as by the solemn responsive liturgical forms which were then used in some parts of the services of the sanctuary, he delighted to rehearse these from memory and to contrast them with the less impressive services of a later period. He, of course, was admitted to the full privileges of church

*See Ref. Ch. Mess., May 1, 1872, obituary by the Rev. J. H. Derr, slightly changed.

membership by the rite of confirmation. The precise date of his confirmation is not known to us now, but it must have been whilst he was comparatively young, as the records of the Hanover (Pa.) charge would no doubt show.

Almost immediately after his confirmation he must have entered upon a course of studies, preparatory to the gospel ministry. His first teacher in theology was the Rev. Christian Ludwig Becker, D. D., then pastor of the Reformed church in the city of Baltimore. Upon the death of Dr. Becker, he continued and completed his theological course under the Rev. Samuel Helffenstein, D. D., then minister of the Race street church, Philadelphia, Pa.

Father Hamm's certificate of ordination bears date at Harrisburg, Pa., October 3, 1822, and is signed by the Rev. Frederick William Vandersloot as President and the Rev. Frederick Rahauser as Secretary of Synod. He was, accordingly, only a little past twenty-two years of age when fully clothed with the office of the Christian ministry. Previous to this time, however, he had frequently exercised his gifts in preaching.

He now became regularly settled as pastor at Newville, Cumberland county, Pa., where he continued to labor for nearly two years. Of the results attending this first settlement we have no knowledge and no record. Here, however, he found a helpmate for himself in the person of Esther Lefever; and their nuptials were solemnized on the 14th day of March, 1822, some months before his ordination.

In the Spring of 1824, he removed with his wife

and his then only daughter from Newville to Manchester, Summit county, Ohio, where he also closed his long and laborious life and ministry, just forty-nine years and six months from the date of his ordination, and about forty-eight years after taking charge of the above named place.

Father Hamm was called to see, in the midst of his laborious ministry, much sorrow and grief. Eighteen years after his first marriage it pleased a wise and mysterious Providence to remove from his side the wife of his youth and the mother of nine children. He afterwards sought and found a second wife in the person of Julia Ann Weimer. She, too, seven years after their nuptials, was removed from his side by the hand of death, leaving two daughters as the fruits of this marriage.

He again entered into matrimony, and this time with Elizabeth Bechtel. In this marriage one son was born to him. In less than five years from the date of this marriage he was again called to follow his companion to the grave. He afterwards entered a fourth time into matrimony, namely with Anna Diefenderfer, who now survives him to sorrow over her bereavement.

It will thus be seen that before he reached the age of sixty-four years, he was called to endure three most sorrowful bereavements in the death of his helpmates, besides following two of his children to the grave. In each instance, too, the circumstances of his family were such as to make it not good for him to be left alone, especially as his abundant labors, in season and out of season, prevented him from exercising any needful per-

sonal care over his household. It seems, however, that his cup of sorrow was sweetened by the uninterrupted peace, notwithstanding the many changes, which reigned in his house.

It may be stated here that there were born to him altogether twelve children, ten of whom still survive their faithful father, guide, and counselor. The orphans and the widow God will not forget. The remaining descendants of Father Hamam are twenty-seven grandchildren and one great-grand-child, to all of whom he was much endeared.

The deceased could not be classed among men of great learning, although his early theological training was by no means of the poorest kind, as may be easily understood when we remember the honored names of his teachers. Nor were his native talents contemptible. The continual demands upon his time and strength for out-door exercise of his gifts, and the many long and wearisome journeys he undertook in the service of his Master, deprived him of the precious opportunities for bringing forth, at all times, the well "beaten oil" so desirable in the case of every minister. He was, indeed, abundant in labors, in season and out of season.

In his earlier ministry, in Ohio, his labors extended over the counties of Summit, Wayne, Stark, Tuscarawas, Carroll, Mahoning, Medina, and other eastern and north-eastern counties. He also extended his labors to some of the western and north-western counties of the State. He made many of his preaching tours on horseback after crossing dangerous and unbridged streams at the peril of his life. The altars at which he minis-

tered, were often found in private dwellings, in school-houses, barns, and in the open forest. Among his hearers were sometimes the red men of the forest, especially of the Seneca tribe, and in close proximity to the altars in the forest roamed the timid wild deer. Few of us now, perhaps, can enter into the feelings of the faithful herald of glad tidings of that day.

The deceased had a retentive memory, and we have frequently heard him repeat from memory the form of confession of sin, which the minister in his early days, for want of books, would dictate to the people, to be repeated after him, and so also the form of absolution, used more especially at the preparatory services. Owing to these early surroundings he was always disposed to be churchly, and looked upon the bitter opposition to a thoroughly practical and churchly liturgy as uncalled for and unjustifiable.

Though not possessed of the varied learning of the schools, he was truly eloquent, above many others of his class. His manner was always solemnly earnest, and the feeling intonations of his voice were well adapted to move the hearts of others. In his better days he never failed to engage solemn and earnest attention; and audiences, often bathed in tears under his preaching, gave evidence of the power that went forth from his own feeling heart to unseal the fountains in the hearts of others.

Who can estimate the results of a life like that of our deceased brother, spent in the solemn and responsible work of the ministry? His own records of his labors in Ohio show him to have administered the sacrament of baptism 4,021 times; to have confirmed 1,746

persons ; to have preached 1,158 funeral sermons ; to have solemnized 1,135 marriages, and to have preached about 7,000 other discourses, besides attending to catechetical lectures, pastoral visitation, and other duties.

Father Hamm successfully "finished his course." He died in the harness. Several years before his decease, feeling the infirmities of age gathering upon him, he desired to retire from the active duties of the ministry, and applied to his (St. John's) Classis for permission so to do. His brethren in the ministry, having an eye to the many vacancies in our Western church, and the scarcity of laborers for the Lord's whitening harvests, kindly and affectionately begged him to continue his labors at least for a short season longer. In answer to these kind entreaties he expressed himself willing, the tears meanwhile flowing copiously down his furrowed cheeks, to obey his brethren as long as the Lord was willing. This promise he faithfully kept, and the summons to come to his reward found him engaged in his Master's work. On Wednesday, March 27, he had a funeral to attend. Not feeling altogether well, his son accompanied him and drove his conveyance for him. On arriving at the house of mourning, some mysterious change seemed to have come over him, both as to body and mind. His unusual manner of conducting the services strangely impressed those present. In attempting to get into his conveyance to go to the grave, it was found that his arm had become powerless, so that his hold gave way, and he sank full length to the earth. Those present rushed to his assistance and raised him up. He seemed entirely conscious and smiled over

what had happened to him. With the assistance of his son and others present, he ascended his conveyance and proceeded to the grave. Whilst attending to the burial service, he sank upon his knees at the foot of the grave. Being again assisted, he smiled and seemed to be quite himself again. He then proceeded to the church, entered the pulpit, announced a hymn, which being sung, he engaged in prayer, but his mind evidently wandered some now, as he did not complete his prayer, but proceeded to announce his text and to preach. After speaking awhile he sank down in the pulpit, falling back against the wall. Fears now came to possess all present that he was passing away. Assistance was immediately rendered, and his consciousness being fully restored, he turned to the audience, read the obituary for the occasion, and closed the services. He returned to the house of mourning, ate a hearty meal, and seemed cheerful. Returning to his own residence, he seemed greatly to improve, and conversed freely and cheerfully with those around him. On Sunday morning, March 31, however, he became speechless, being unable to return answers except by the motions of his head. In a day or two he became also unconscious, and so continued until a quarter past three o'clock on Wednesday morning, April 3, 1872, when it pleased the Great Head of the Church to take him to his eternal reward. As the light began to break forth from the chambers of the morning, the dayspring from on high also began to fill his soul with visions of eternal life and blessedness. Thus at the age of seventy-one years, seven months, and twenty-eight days, and in the middle of the fiftieth year of his

ministry, he finished his course, and, having kept the faith, went to his rest, waiting to receive the "crown of righteousness, which He, the righteous Judge, will give to him at that day."

On Friday morning, April 3d, an immense funeral concourse assembled from all directions, and from considerable distances, to take solemn leave of the venerable remains of him who had for so many long years watched over their souls.

Of his ministerial brethren there were in attendance the Revs. P. Herbruck, D. D., D. Kæmmerer, H. Korthauer, D. D., and C. Schiller, of St. John's Classis; J. H. Derr, of the Eastern Ohio Classis; S. C. Gass and J. B. Shumaker, of the Sandusky Classis, and the Rev. J. Ruhl (son-in-law of the deceased), of the Westmoreland Classis, and the Rev. Seachrist, of the Lutheran Church. After singing and prayer at the house, conducted by Revs. Korthauer and Herbruck, the beautifully encoffined remains were borne by the hands of his ministerial brethren to the church at Manchester, where the deceased had so often ministered in sacred things, and where the usual services, participated in by all the brethren present, were held, the Rev. D. Kæmmerer preaching a German and the Rev. J. H. Derr an English sermon. After these services and the customary leave-taking, the remains were borne, chiefly by ministerial hands, to the grave; and there, during some brief remarks in German by Rev. Dr. Korthauer and the reading of an appropriate burial service by Rev. J. B. Shumaker, the mortal tenement of our aged brother was laid to rest in hope, surrounded by the graves of many

from among three generations who had enjoyed the benefits and blessings of his ministry, whilst three generations of the living stood around, many sorrowing with tearful eyes for the loss of a husband, father, friend and pastor.

The sorrowing family and relatives have the blessed consolation to know that his end was peace ; and his praise on the lips of many is, " Father Hamm was a good man." May the Lord, the Great Head of the Church, soon raise up others to enter into the labors of those who have gone before.

REV. ROBERT R. SALTER.

1808—1872.

Mr. Salter was an Englishman by birth, but came to this country when only twelve years of age. His parents settled in Eastern Ohio, where their son grew up. His education was limited to what could at that early period be acquired in the common schools; but he is said to have early manifested a talent for public speaking, and commenced to exercise his powers in preaching at a very early age. His theological studies he pursued under the care of the Rev. Father Winters, whom he ever after held in the highest esteem.*

He commenced his ministry in Defiance, in North-Eastern Ohio, in 1845, under the jurisdiction of the Sandusky Classis of the Reformed Church. In November of the same year he organized the church at Evansport, composed of twenty members; that of Centre, consisting of an equal number, and another in Milford of eight members. In the following year he organized the churches of Superior and Lafayette in the adjoining county of Williams, and the next year still another—the church of Weber. In this field he appears to have been abundant in labors and blessed with great success.

After laboring a short time in Concord, Indiana, Mr. Salter removed to Monroe county, Michigan, in

*See Ger. Ref. Mess., Oct. 9, 1872.

the winter of 1851—52, where he continued to labor faithfully for nearly twenty years. He was at first pastor of the Neriah German Reformed Church of LaSalle, in the meantime preaching also for the First Presbyterian Church of Erie, which he served up to 1863, having about ten years prior to this date passed over formally into the Presbyterian Church, and having charge of the LaSalle and Erie churches connected with the Presbytery of Monroe. He subsequently served several other fields in the Presbyterian Church, until failing health compelled him to relinquish the public duties of the ministry. He died in Joliet, Illinois, on the 19th day of August, 1872, having attained the sixty-fourth year of his age.

Mr. Salter was a good man, and an earnest and successful preacher. His name is held in grateful remembrance by the people whom he served in the gospel of the grace of God. Of a family of nine children, he left four sons to mourn his death, together with a widow, who, during the closing years of his life, shared his labors and toils with him as a faithful companion and co-laborer in the gospel.

REV. HENRY WIEGAND.

1810—1872.

In preparing a memoir of Mr. Wiegand, we shall depend mainly on a historical sketch written by the Rev. E. W. Reinecke, D. D., supplementing the same with such items as our own personal acquaintance with the deceased and the statements of others may furnish. After a few introductory remarks, Mr. Reinecke proceeds :* Mr. Wiegand was born April 6, 1810, at Helmarshausen, Electorate of Nieder Hessen, Germany. His mother was a sister of the late Rev. John Reinecke. The marriage seems to have been an ill-assorted and unhappy one : for the father seems to have been thriftless and improvident, and incapable of providing for a family. The mother died early—our impression is, from grief and trouble—leaving two children, the subject of this sketch, and a sister younger than himself. The affairs of the family being as stated, these children were taken by their uncle, Rev. J. Reinecke, who at that time was following the occupation of a tailor, into his family. They were thus brought under the influence of an earnest family piety. At the age of fourteen years Mr. Wiegand was confirmed, and thus became a full member of the Reformed Church. Soon after confirmation he was apprenticed to his uncle, to learn the trade of a tailor. In due time he was passed by his guild as jour-

*See Ref. Ch. Mess., Feb. 19, 1873 ; also Nov. 13, 1872.

neyman, and proceeded upon the travels, which in the fatherland are required of every one having served his apprenticeship to any trade whatever.

How extensive his travels as journeyman were, we have not the means of saying. But what, no doubt, had much influence to determine his religious life, was the fact that he spent a number of years at the Moravian colony of New Dietendorf, where he was thoroughly introduced into the religious life and doctrine of the Moravian brethren. Their influence upon him was, no doubt, in many respects for good: for, amid the prevalent rationalism and irreligion of the times, the Moravians kept alive faith in Christ, and maintained a higher standard for piety than was generally observed.

About the year 1833 or 1834, he returned to his native town and became once more domiciled in the family of his uncle. The latter, at that time, was contemplating to emigrate to America, and Mr. Wiegand at once determined to do the same. On his arrival in America he worked for a number of years at his trade, at different times in Washington, D. C., Richmond, Va., and Baltimore, Md. In the latter city he became acquainted with the United Brethren, became a member of their society, and surrendered himself completely to their religious life and practice. Although his education had been no more than a German parochial school and a course of catechetical instruction could make it, yet his travels had given him opportunity to become acquainted with men and manners, and to cultivate to some extent a mind which was naturally vigorous. This seems to have qualified him to become a leader among his new re-

ligious acquaintances, and he was accordingly encouraged to prepare himself for the ministry in the Church of the United Brethren. This he did under the Rev. (now Bishop) Russel.

But before he took the final step with regard to the ministry of the gospel, he consulted his uncle. The latter advised him that if he wished to become a minister, he should at least do so in the Reformed Church, the Church of his fathers. Mr. Wiegand followed the advice, applied in 1841, for examination and licensure, to the Classis of Zion, which was duly granted. In the same year we find his name on the roll of the Classis of Susquehanna, and having charge of five congregations. Dr. Williard credits him with eight congregations, which he served for the space of twenty-three years.

Although he had now returned to the bosom of his own church, yet he carried with him into it the spirit which he had imbibed in the Otterbein Church of Baltimore. We do not say this to his discredit. He was thoroughly earnest and sincere in it. He honestly thought that the New Measure system was the power of God to the regeneration of the Church and the world, and accordingly practised it with all his heart; for the time, at least, during which he served his charge in Pennsylvania. For we are sure that he had glimpses, at times, that this system was not what it pretended to be. He told us himself that if he had to begin his ministry anew, he would begin it in quite a different manner and spirit from what he had done. But he had introduced the system into his congregations. The system became too strong for him, so that he could no longer

control it, but had to swim along with the current, which he himself had first directed. It is quite likely that this was the main reason for leaving his first charge, and moving to Michigan.

In fact, he had reason for becoming suspicious of the system. He was an earnest preacher. His zeal and eloquence made a strong impression upon his hearers. He was quite popular as a preacher. His success, however, was more apparent than real. Dr. Williard tells us: "It is supposed that he received into the communion of the church at least two thousand whilst in this field." This may all be true. But the reader would be very much mistaken, if he were to suppose from this that he had strengthened his congregations by the above number of members. We all know, that although in one short season two hundred members may be added to the church under the New Measure system, yet, in a very short time, very little of the ingathering may be left. We happened once to preach in two of Mr. Wiegand's congregations. We took dinner with a deacon. In all simplicity the latter remarked to us: "There is one thing I cannot understand; *we* convert the people, and the Albrights get them."

Whilst he was yet living in Baltimore, a scheme was gotten up by some of the brethren to establish a colony in a certain part of Virginia. It was to be a kind of paradise of saints, an Eden of just men made perfect. Mr. Wiegand allowed himself to be drawn into the scheme, and bought a parcel of land. A number of settlers moved thither; but they found, that the promised land was a deep and narrow valley between

high mountains ; a perfect wild, the principal productions of which were rocks and boulders, and the chief local F. F. V.'s, rattlesnakes and such like. All who could do so, returned from the place as soon as they could. Mr. Wiegand himself lost, we believe, his entire investment, both principal and interest.

In regard to his religious posture, Dr. Reinecke, in his admirable sketch, makes the following very just and discriminating remarks, which, from personal knowledge, we regard as perfectly correct. He says :

The truth of the case seems to be this : In the early religious training of Mr. Wiegand, both sides of religion, the objective and subjective, the churchly and the personal, were represented. The objective he imbibed amid religious surroundings and observances, as above briefly described. The subjective side he imbibed in a family where the fear of God was the reigning element. Religion thus became the deepest element of his nature. But, unfortunately, he was drawn, while in Baltimore, into all the excesses of religious fanaticism. And although this was very much moderated with advancing years, yet one side of religion, the objective and churchly, was discarded, and only one side, the subjective and personal, remained.

Notwithstanding these serious defects in the intellectual and moral training of Mr. Wiegand, or rather this deterioration in his religious views and sentiments, he was a good man, and an earnest and impressive preacher. He labored faithfully to the end of his life, and deserves to be honorably mentioned among the sainted ministers of our Reformed Zion. We have no

definite knowledge of the nature of his last illness, or of the circumstances connected with his *death*, which, no doubt, was peaceful and happy, as that of a faithful servant of the Lord, who now rests from his labors, and confidently looks for "the resurrection of the body, and the life everlasting in the world to come." He died October 20, 1872, aged 62 years, 6 months, and 14 days. The funeral services were conducted by the Rev. Dr. G. W. Williard, assisted by the Rev. D. Lantz, and a number of ministerial brethren of other Churches present. The attendance on the services was large, and much sympathy and interest, generally, were manifested. He left a widow and seven children, to mourn the loss of an affectionate husband and devoted father.

REV. AUGUSTUS L. HERMAN.

1804—1872.

The subject of this brief sketch was the son of the Rev. F. L. Herman, D. D., one of the most eminent of our early ministers. Augustus was born in Montgomery county, Pa., June 11th, 1804, during the residence of his father in that region, as pastor of the Reformed church. He grew up in the family of his parents, amidst influences the most favorable to the cultivation of a Christian character. He was early baptized by his father, and, in due time, confirmed and received as a member of the Church. After attending to the primary parts of a liberal education, he studied theology under his venerable father. In the month of September, 1822, he, in connection with the Rev. Dr. Joseph S. Dubs and T. H. Leinbach, was ordained to the holy ministry by a committee of what was called the "Free Synod," during its sessions in Kutztown, Pa.

Soon after entering the ministry, Mr. Herman took charge of some congregations in the north-western part of Berks county, including Hamburg, we believe, and other congregations in the immediate vicinity. This field, with perhaps some slight changes, he continued to serve to the end of his life.

Mr. Herman, like all the members of that family, possessed considerable speaking capacities, and was in his day a popular preacher. His pulpit efforts were

respectable, and, in their own way, successful. He was endowed with natural gifts of an order, which, if properly and devotedly employed, might have made him a power for good among the simple-hearted people, who enjoyed his protracted ministry, extending over a period of nearly fifty years—from 1823 to 1872—when he was called away. During his ministry, Mr. Herman confirmed 3760 persons, and married 1896 couples.

In the year 1848, Mr. Herman was married to Miss Catharine Fricker, of Reading, Pa. They had two children, a son and a daughter, both living, to mourn, with a widowed mother, their father's death.

Mr. Herman, unfortunately, became irregular in his habits towards the close of his life. This necessitated the Classis of Lebanon, of which he was a member, to depose him from the office of the Christian ministry. He was never afterwards restored, and ended his life in this extra-ecclesiastical state. His misfortune should be a solemn warning to all, and admonish both ministers and people earnestly to "watch and pray, lest they enter into temptation."

Mr. Herman died at his residence in the city of Reading, Pa., Dec. 31, 1872, aged 68 years, 6 months, and 20 days. His funeral took place on Jan. 4, 1873. Rev. C. F. McCauly, D. D., preached in English, and Rev. B. Bausman, D. D., in German, to a very large congregation.

REV. JOHN BIPPUS.

1815—1872.

The materials for a sketch of this brother's life and ministry are very scant and unsatisfactory. Of his early life we know very little that is definite, except that he was a foreigner by birth—a native of Germany. The following particulars in reference to his life and brief ministerial career are gathered from an obituary notice in the *Evangelist*, of Cleveland, Ohio, and embodied in an editorial found in the *Reformed Messenger*, of July 24, 1872: Mr. Bippus was born in Boll, Wuerttemberg, June 2, 1815. His parents, as well as himself, were under the influence of what is generally known, in Germany, as pietism. Through the grace of God he was preserved from the temptations and seductions incident to youth. His longing soul found nourishment and strength in the word of God and the many pious writings to which he had access. In 1837, he emigrated to America, and first settled in Tuscarawas county, Ohio. Subsequently, he removed to Crawford county, Ohio, where he was married, June 2, 1840, to his present widow, whose maiden name was Rosina Guenther—a native of the same place with himself. Their union was a peaceful and happy one, but without issue. Here he served his faithful covenant God in his calling as a farmer, scattering the seed not only upon his farm, but also seeking, at every opportunity, to sow the seed of

the word of God, by his walk and conversation, in the hearts of his neighbors.

At a later period, he entered into the service of the Reformed Church, and at first assisted the Rev. Eli Keller in his large field of labor. In July, 1864, he was licensed to preach the gospel by the Tiffin Classis, at Fremont, and, in the autumn of the same year, was ordained and installed as pastor of the Galion congregation, from which he had received a call. He labored faithfully and zealously in this charge somewhat over four years. At the close of this time, not having received a call elsewhere, he lived privately at Leesville, in the expectation that a call would reach him there, if the Lord had further work for him to perform. He was ever ready to assist his neighboring brethren, as well as those at a distance, in spreading and in drawing the gospel net. His last sermon was preached to the congregation at Galion—the people of his first love. He died at Leesville, Ohio, May 21, 1872, aged 56 years, 11 months, and 19 days.

On the 23d of May, the very day, on which the Synod of the Northwest, and also the Heidelberg Classis, of which he was a member, convened at Galion, Ohio, where his last discourse was preached, his funeral took place. The sermon, on the solemn occasion, was preached by the Rev. J. Winter, from Matthew xxv. 23. The Rev. Eli Keller followed with an address, based on Acts vii. 56.

The public or ministerial life of Mr. Bippus was but brief—extending over the short space of only eight years; and of this comparatively short ministry, even, several

years were spent in retirement. The significance of a man's life, however, cannot be measured by months and years. Nor can we always truly estimate the amount of good that is accomplished by a person from the immediate results of his labors. Some men are called of God to walk literally and purely by faith, and silently to sow the precious seed, which is afterwards to spring up and bear its appropriate fruit. The earnest and faithful improvement of the "one" talent, committed to a laborer in the vineyard of the Lord, frequently prepares the way for an abundant harvest in the future. Nothing more is required of a minister of Christ, says the Apostle, than that he be found faithful; and, in that case, whether his public career be short or long, the servant will be approved, and his labor will have its bearing on the salvation of men and the extension of the Redeemer's kingdom in the world.

So in the case of our deceased brother. "After life's fitful dream," he is doubtless reaping his reward in the "land of the blest."

REV. EBERHARD KUHLEN.

18 —1872.

All that we know of this young brother is found in a short obituary, published in the *Messenger* soon after his death, without any reference whatever to his early life and his preparation for the ministry. The writer of the notice says : We regret to have to record the sudden and unexpected death of one of our young ministers, who has been summoned to his reward from the midst of great prospects of usefulness. In May last, the Rev. Eberhard Kuhlen, with his wife and daughter, removed to Dahlgreen, Carver county, Minnesota, to engage in missionary labors in that section of country. He soon organized a congregation in the place, and measures were shortly afterwards adopted for the erection of a house of worship, the corner-stone of which was laid on the 4th of June, in the midst of appropriate solemnities. Before the church was completed, however, the pastor took a severe cold, which brought on a bronchial affection and lung disease. After suffering from his disorder eleven days, he was summoned up higher. He died on the 20th of July, 1872, and was buried on the 23d of the same month, leaving a wife and daughter, with other friends, to mourn his loss.

We have not learned the exact age of the deceased brother ; he was, however, in the vigor of life, and gave promise of great usefulness. He loved the cause of his

Divine Master, and was active and successful in his efforts to advance it. In his last hours he enjoyed the comforting and sustaining influence of that gospel, which he was anxious to preach to others. May he rest in peace! And may the Great Head of the Church raise up other faithful laborers to occupy the many vacant fields!

REV. EUGENE SAUVAIN.

18 —1872.

We have no knowledge of the early history of this brother. From his name, and also from the fact that he had charge of a French congregation, we infer that he was of French descent ; but whether he was born in this country or in Europe, we are not able to say. Nor do we know anything as to where he prosecuted his studies preparatory to the work of the ministry. His name first appears upon record in 1869, when he stood in connection with the St. John's Classis of the Synod of Ohio, being at the time pastor of the Mt. Eaton charge in Wayne county, Ohio.

We have searched the minutes in vain for a record of his reception. So far as we know, there is no notice of this kind to be found. All we know of him is, that, in 1868, he took charge of the French congregation in Mt. Eaton, and continued to labor there for something more than three years, up to 1872, when he died. The Rev. Dr. Zahner informs us, that, in connection with the Mt. Eaton congregation, Mr. Sauvain also served, as supply, the Walnut Creek congregation, in Holmes county, Ohio. In this congregation he labored faithfully and with success, although his prevailing French manners did not take so well with the people. He was, however, loved and esteemed by the members of this congregation ; but the French in Mt. Eaton treated him

badly. Before coming here, he was, for some time, a Missionary in Brazil, South America.* In the notice of his decease it is said, that, "after having reached the meridian of life, giving evidence of fidelity and usefulness in the service of his Divine Master, and experiencing great bodily afflictions, he entered upon his eternal reward."†

We regret very much, that we cannot say anything more definitely of the life and labors of this brother. In the records of eternity, however, all stands fully and accurately registered, and will appear in its true light in the transactions of the last great day. "Blessed are the dead which die in the Lord."

*Letter of the Rev. J. G. Zahner, Dec. 2, 1880.

†Min. Ohio Syn., 1872, p. 19.

REV. ISAAC SHELLHAMMER.

1802—1873.

Father Shellhammer, although one of the humblest and most retired of our ministers, was extensively known and highly respected by both ministers and people in the Reformed Church, especially in the Susquehanna country, where the whole of his public and unobtrusive life was spent in humbly serving his Master, and doing good to the souls of his fellowmen. In the childlike simplicity of his heart he knew nothing, and desired to know nothing, but "Jesus Christ and Him crucified," and to make known to his fellowmen His precious grace. Among his poor but affectionate parishioners he lived and labored as a spiritual father—honored and respected by all.

A concise but accurate sketch of Father Shellhammer is furnished by his successor in the Conyngham Charge, the late Rev. John M. Clemens, which we shall freely use.* He says :

Father Isaac Shellhammer was born at Brier Creek, Northumberland Co., Pa., January 1st, 1802. His father and mother, George and Catharine Shellhammer, were truly devout Christian parents, who felt the necessity of carrying their vows into effect. Hence their children were early presented to Christ through the sacrament of Holy Baptism, which is ordained for the communication of the grace of Christ. As a child of promise, Isaac was

*See Ref. Ch. Mess., March 5, 1873.

reared in the nurture and admonition of the Lord ; so that, at the early age of eighteen years, he attended a course of Catechetical instruction, under the Rev. J. N. Zeiser, by whom he was confirmed and received into full communion with the Reformed Church.

At the time of his confirmation already he was persuaded in his mind, that God designed him to occupy a high sphere of usefulness, and that to engage in the Gospel ministry would afford him ample opportunity to accomplish the greatest amount of good. But just at this period, mountains of barriers stood up before him. Poor in this world's goods, and having no wealthy relatives to whom he might apply for aid, he was greatly perplexed. Not, however, despairing, he was determined to go forward, even though adversity stared him in the face and comrades derided him in his resolves and purposes. Here in his extremity was God's opportunity. Though despised by men, he deemed himself not above his Redeemer, who was also rejected by many. Choosing now the only alternative left, and depending on the promises of his Maker for divine aid in his vast undertaking, he applied to the Rev. John J. Benninger, who engaged to give him private instruction in matters pertaining to theology. Subsequently he also studied under Revs. Kessler and La Ros, by whom he was prepared for the work of the Christian ministry.

In great zeal and earnestness he at once embraced the work of proclaiming the gospel—the unsearchable riches of grace in Christ. In his demeanor, he was humble in spirit, quiet, and unassuming. With all the disadvantages under which he labored, he was quite successful,

and has done a great and good work. A number of us ministers, laboring in this region, are now reaping the fruits of his early toil. He earned his bread here truly in the "sweat of his face." The first point, at which he began his labors, was Black Creek, Luzerne Co., Pa.; and afterward he took charge of Conyngham. Both of these points are now under the pastorate of the writer.

He labored at many other points in Luzerne and Columbia counties with success. The latter years of his life in the ministry were devoted to the scattered congregations of the Reformed Church located in Catawissa Valley, where he continued to preach until flesh failed, though the spirit was indeed willing.

Conscientious in the discharge of his duties, he too often exposed himself in all sorts of inclement weather, and doubtless contracted his disease in that way. As a minister of East Susquehanna Classis, he will be missed. The roll will be called, and no response will be heard. The dark and chilly sepulchre holds his remains. But even in this condition, he speaks to us. The earnestness of his devotion in life still addresses us, though his lips are closed in death. Imagination may still see his aged form, and he remains for us a model for imitation.

For his brethren in the ministry he had entertained a high regard. No unkind word was heard from his lips against his brethren. Neither was there jealousy or guile found in his actions. In words he was coy and sparing at Classis; perhaps often too sedate and humble. This very quietness commanded respect. A year ago last spring, he took formal and affectionate leave of Classis, expressing his opinion, that he possibly would

never meet with them again. He felt that death was rapidly invading his strength, and that this mortal must soon put on immortality. As he bade them good-by, you could see tears roll down from the eyes of the brethren, indicating the deepest sympathy.

He was noted for the depth of his piety, especially near his end. Knowing the nature of his disease, he kept himself in readiness. "Having fought the good fight, and kept the faith," he was ready to be offered up at a moment's warning. And after a life of acknowledged usefulness in the Reformed Church and the cause of his Redeemer, since 1827, he has fallen a victim to the last enemy of the flesh—death. He was released from earth's toils and cares, and now, as we may hope, rests in the sweet embrace of the Saviour.

Father Shellhammer was unable to attend his duties as pastor for three months previous to his death. He had been ailing for several years past, with the disease that finally terminated his life. Notwithstanding his general debility, great pain, and continued uneasiness, he still bore up and tried to meet his obligations toward his people. He died very suddenly at his residence, in Conyngham, Pa., on the morning of the 22d of February, 1873, of dropsy of the heart, aged 71 years, 1 month, and 22 days.

A sorrowing widow, three sons, and one daughter, remain to mourn his departure. One of his sons is an active elder, and another a zealous deacon, in the St. James congregation. This point is generally called the Shellhammers' Church, owing to the fact, that they are the founders and supporters of that new church, for the most part.

In the grave-yard adjacent, now rest in death's silence the remains of the sainted father. The funeral services were held on the 25th of February, in the above named church, which is about one mile distant from the residence of the deceased. Here, on this solemn occasion, was assembled the largest concourse of relatives and friends ever known to have come together at one time, in this community. The church did not near contain all present. The exceedingly large number of sympathizing persons evinced the fact, that Father Shellhammer was highly respected and beloved by all who knew him.

The funeral discourse in the German language was preached by Rev. A. R. Hottenstein, of Berwick, who based his remarks on the latter clause of Heb. xi. 4. After having discoursed on this subject and delineated the truths contained therein, he referred, in a befitting way, to the life and character of the departed Father. Abel offered a sacrifice unto God, which was acceptable. It was done in faith,—as an evidence, he obtained the testimony of God,—though dead, he yet speaks to us now. He, here, very appropriately applied the force of the text, to the faith and labors of the deceased Father. The pastor, Rev. John M. Clemens, discoursed on 2 Tim. iv. 7—8. The life of a Christian minister is a religious warfare, and a work of stupendous magnitude and responsibility. The great comfort in life and death, is the reward subsequent, the “Crown of Righteousness.”

REV. THEOBALD FOUSE.

1802—1873.

In preparing a sketch of the life and labors of this aged and beloved father, we prefer using, with slight verbal changes, the interesting account furnished by his son.* To this lively sketch, including the ancestry—remote and immediate—of Father Fouse, we shall add some pertinent remarks of the Rev. Dr. Moses Kieffer, whose intimate acquaintance with the deceased, and his admiration of the sterling traits of character which he possessed, give peculiar force and significance to his portraiture of the good man gone to his rest.

Mr. Fouse says: "My great-grandfather's name was Theobald Fouse; he lived and died in Rhenish Bavaria, in Germany. He died at the age of forty, sometime near 1765. He left four sons and one daughter, as follows: Nicholas, Jacob, Valentine, Theobald, and Margaret.

"In 1784, Nicholas and Theobald emigrated to America. Nicholas, who afterwards became my grandfather, was a blacksmith in Zveibruecken, Bavaria, prior to his coming to America. This was also the place of his birth, which took place January 25th, 1749. As stated above, in 1784, he, in company with his youngest brother Theobald, emigrated to this country,

*The Rev. D. S. Fouse, in a private communication, July 18th, 1879.

landing at Baltimore in October of that year. Theobald found employment in Baltimore as a shoemaker, and remained there to the end of his life. His descendants, by various names, still live there, and in Washington, D. C. My grand-father went further into the interior of the State and settled near Sharpsburg, Md., where he worked at his trade during the winter of 1784—1785. While here, in 1785, he married Margaret Brumbaugh, whose family also came from Rhenish Bavaria. She was born the 6th of May, 1766. Soon after their marriage they moved to Funkstown, Md. Here they lived until 1791, when they determined to remove to Pennsylvania. They accordingly did so, and settled in what is now known as Morrison's Cove, in the present county of Blair, one-half mile south of where Rebecca furnace now stands. After residing here about one year, he selected another place about five miles further north, on the banks of the pleasant stream, which was then and is still known by the name of Clover Creek. Here, tradition has it, a cabin was, by the aid of his few neighbors, erected and finished in one day, wherein the family lived a number of years. This house was subsequently enlarged, and was occupied until 1845. Here grand-father lived to the end of his life, and worked at the blacksmithing trade. He had *ten* children, as follows: Margaret, Elizabeth, Catharine, Jacob, John, William, Frederick, Theobald, Adam, and Jonathan. He ruled well his family. The children were all baptized in their infancy; and, as in his fatherland all his ancestors, as well as himself, were members of the Reformed Church, so were all his children. Grandfather died August 9th,

1825, and grandmother August 1st, 1829. Both are buried in the graveyard belonging to the Reformed Church at Clover Creek.

“My father, as will be seen, was the eighth child in my grandfather’s family. His name was Theobald, now more generally called Dewalt. He was born December 26th, 1802, at the old homestead on Clover Creek, Blair county, Pa. At an early age he was put to work on a farm. His father being in limited circumstances, he had to fight the battle of life alone. Many days during every year, and for many years during the winter season did he chop cord-wood on Tussey’s mountain. For this he received from twenty-five to forty cents per cord.—The educational advantages were nothing in those days. The common school system was not yet in vogue. The subscription schools were few, and what few there were, could not well be patronized by the poorer classes. What schooling he received was mostly in the German language. He studied by himself what he could. But in the faith and doctrines of the Reformed Church his father had him well drilled. When he was young, Father Aurandt preached to the scattered members of our Reformed Zion in Blair and Huntingdon, as well as in adjoining, counties. Father was thus early trained in religious matters, and always took a lively interest in all the affairs of the Church. He early had a strong desire to become a minister of the gospel. His desire was strengthened by the influence of Father Aurandt. Following what seemed to be the leadings of Providence, he at once set to work to prepare himself for the work before him. He prepared

himself as best he could with the advantages at hand. While his education was defective, he made use of the best books he could secure. With these, and the help Father Aurandt could afford him,* he learned the Theology of the Church and the Doctrines of our holy religion as best he could. Many professedly trained men had not as correct an apprehension of the plan of Salvation as he. He depended much on the Heidelberg Catechism as the basis of his Doctrinal position, and this he seemed to have at his tongue's end. The great and glorious facts of Christianity, as embodied in the Apostles' Creed, were for him everything. The facts in Christ's life were for him central in the economy of grace. Thus, the festival days of the Church were strictly observed by him.

“Having prepared himself for the ministry as best he could, in connection with the duties of his temporal calling or occupation of a farmer, he made application to the Classis of Mercersburg for licensure; and, after due examination, was licensed to preach the gospel by the said Classis at its second annual meeting, held at Bedford, Pa., on Tuesday afternoon, May 17th, 1842. He was ordained in the Old Stone (Lutheran) church near Marklesburg, Huntingdon county, Pa., on the first Sunday in October, 1842. The committee of ordination was composed of the following brethren, namely the Revs. Dr. Moses Kieffer, Jacob Ziegler, and Christian Winebrenner. He was, thus, settled as pastor over the Woodcock Valley charge—then consisting of four

*In the earlier part of his studies, as Father Aurandt died April 24, 1831.

congregations, namely Russell's and Grove's, in Huntingdon county, and Clover Creek and Woodbury, in Blair county, Pa. During his ministry of about thirty-one years, he organized the congregation near Marklesburg, the one on the Ridge near Grafton Station, the one near Eagle Foundry, in what is called "Little Valley," and the one at Sharpsburg, in Blair county. Thus at the time of his death he served eight congregations. He was beloved by all, and had a wonderful gift of holding congregations together. German was his native tongue. Yet, during the latter years of his ministry, he preached fully one-half in English.

"He was baptized in his infancy by Father Aurandt, but the date of his baptism we cannot tell, nor the exact date of his confirmation. He was married to Miss Nancy Shontz, March 25th, 1823. At that time he lived at the old homestead in Blair county. In 1833, he purchased a tract of land—196 acres—near Marklesburg, Huntingdon county, Pa., where he continued to live up to the time of his death. He died August 23d, 1873, aged 70 years, 7 months, and 28 days. His funeral was attended by a number of Reformed ministers and others, together with his own loving and faithful parishioners, who, with the members of the stricken family, mourned over the loss they had sustained in the death of a kind parent and faithful pastor. The Rev. Dr. Moses Kieffer preached the funeral sermon, and spoke words of consolation, on the mournful occasion."

Father Fouse always had a strong love for the Reformed Church. He began life very poor, but by the blessing of God found himself in comfortable circum-

stances at the time of his decease. He was exceedingly kind and hospitable—liberal to the Church and to the poor. He was the father of fifteen children, eight of whom survived him.

We add to our sketch the following from the pen of the Rev. Dr. Kieffer, in an obituary in the *Ref. Church Messenger*, Sept. 10th, 1873 :

“Father Fouse’s name has not appeared as often in print as the names of some others ; hence, he may not be so extensively known as they. Yet there are but few ministers in our Church (or in any other) who are more *favorably* known than he. He was highly esteemed and greatly beloved by the entire community in which he lived, whilst the large membership of his congregations were attached to him as fond children to their parents. He was a man of strong intellectual endowments, of good, sound judgment, and of great earnestness and zeal in the cause of Christ.

“Naturally diffident and modest, his voice was not often heard in the ecclesiastical councils of the Church, yet but few showed, in substantial deeds, a deeper interest in the general prosperity of Zion than he.

“The amount of labor he performed during the thirty-one or thirty-two years of his ministry, in the way of riding (on horse-back), preaching, catechising, visiting, organizing congregations, is almost incredible. The field of his labor extended far into Morrison’s Cove, as well as over the valley in which he resided.”

This extensive and difficult field of labor he cultivated with rare fidelity and zeal for the cause of his Divine Master. He now rests in hope of the resurrection of the body and the life everlasting in the world to come.

REV. FRANCIS M. RASCHIG.

1803—1873.

The death of the Rev. Francis M. Raschig is announced. It occurred at his residence, in Cincinnati, Ohio, on the 16th of August, 1873, in the 70th year of his age. Of his parentage, time and place of his birth, and the exact time of his emigration to this country, we have no knowledge. He spent some time at the Theological Seminary in York, Pa., and was licensed by the Synod held in Easton, Pa., in September, 1833, and at the same meeting, ordained to the work of the ministry, and placed as pastor over Schell's and Wenrich's congregations in Dauphin county, Pa.

In 1835, we find his name in the statistical tables, as pastor of a church in Cincinnati, Ohio, so that he served the congregations, over which he was first placed, only for a short time. His name was continued on the roll of the Lebanon Classis, as a member, for two years after that time, and then it disappears. This is accounted for by the fact, that he and his congregation allowed themselves, through the influence of the spirit of independency, which, at that time, prevailed to a large extent, especially among the foreign Germans, to withdraw from their connection with the Reformed Church, and set up for themselves. This was certainly an unfortunate movement, both for himself and his congregation, and we have reason to know, that he subsequently

deeply regretted it, when it was, however, too late to correct the wrong which had been committed.

We know comparatively little about his subsequent labors. He, however, still continued to retain the esteem and regard of his early acquaintances in the ministry, and remained, we believe, pastor of his independent congregation until removed by death.*

*Ref. Ch. Mess., Aug. 27, 1873.

REV. PETER S. FISHER.

1804—1873.

For this aged and venerable servant of Christ, we always entertained the most profound respect. His naturally kind and loving heart was made still more lovely by the grace of God, which he shared in so large a measure. Our own personal recollections of him are all of the most pleasant character. He always had a friendly smile and generous greeting for his friends ; and the same excellent qualities of mind and heart, which rendered him so agreeable in his intercourse with private friends, likewise fitted him peculiarly for the duties of a Christian minister and pastor. In the pulpit, and out of the pulpit, he was always the same humble, unassuming, loving friend, as well as earnest and faithful servant of the Lord. To his more intimate friends he was very strongly attached.

It was said by his cousin, the late Rev. Richard A. Fisher, of blessed memory, that, whenever they met, they stood for some time gazing at each other in mute wonder, and, when the spell was broken, burst into tears. They were bound together as tho' different parts only of one and the same person. They are now both in the spirit land ; and, in the free and perfected communion of the saints, realize the full import of that blessed union in Christ, which, even in this world, made them as one heart and one soul. Our own personal acquaintance

with the sainted brother would enable us to relate many pleasant reminiscences, if it were deemed proper, but we prefer to substitute for our own views, the following just and satisfactory sketch of his life, labors, and death, which was prepared by an unknown hand at the time of his decease.* Speaking of Father Fisher, the writer says :

This venerable servant of the Lord went to his rest on Ascension Day, the 22d of May, 1873, aged 68 years, 7 months, and 11 days. On that holy day he had exchanged pulpits with Rev. W. R. Yearick, pastor of the congregation at Hilltown, Bucks county, Pa. Before leaving home, in the morning, he had remarked, "I feel as though I might die to-day;" but, as he felt no special illness, he insisted on keeping his appointment. While preaching, however, he was suddenly taken ill, and compelled to pause in his discourse; but while the congregation, at his request, sang a hymn, he regained sufficient strength to enable him to finish this—the last sermon he preached on earth. Having descended from the pulpit, he was about to conclude the service at the altar; but, growing weaker, he was assisted by friendly hands to reach a neighboring dwelling, where he soon afterwards gently and sweetly fell asleep in Jesus. His last words were: "Blessed be the name of the Lord! The Lord's name be praised!"

On Wednesday, the 28th of May, we followed his remains to their resting place, in the God's-acre of the new church at Sellersville, of which he was pastor at the time of his death. We do not remember ever to have

*See Ref. Ch. Mess., June 4, 1873.

been present at a funeral that was more largely attended. Hundreds of former parishioners testified by their tears to the affection, which they entertained for their deceased pastor. In all, there were probably more than fifty ministers present at the funeral. A friend counted forty-two Reformed ministers in the procession, and there were probably several whom he did not observe, beside some six or eight clergymen of other denominations. We doubt whether the funeral of any Reformed minister, in this country, has ever been more largely attended by the ministerial brethren of the departed.

At the house of mourning, Rev. J. G. Wiehle, of Philadelphia, made some tender and touching remarks in the German language. In the church, Rev. B. Bausman, D. D., preached in German, and Rev. E. V. Gerhart, D. D., in English. Both of these brethren had, for many years, stood in the most intimate relations to the deceased, and were, consequently, enabled to speak of him with a degree of tenderness and appreciation that is unusual on such occasions. Rev. C. Z. Weiser read a biographical sketch, and a considerable number of others took part in the liturgical services. Six ministers bore the remains to the grave, where they await the morning of the resurrection.

Father Fisher was born near Reading, Pa., October 11th, 1804. He was baptized in infancy by Rev. Mr. Boas, and confirmed in 1819, by Rev. Wm. Hendel, Jr., D. D. Soon afterwards, in consequence of a sermon preached by the Rev. James R. Reily, his mind was specially directed to the subject of the ministry, and, in 1823, he commenced the study of theology under the

late Rev. F. L. Herman, D. D. His only living fellow-student, Rev. Dr. B. S. Schneek, had been earnestly expected to participate in the funeral obsequies, but was providentially prevented. The other students of Dr. Herman, except two of his own sons, who are not at present actively engaged in the work of the ministry, have all passed away, except the Rev. Dr. J. S. Dubbs, but he had studied at an earlier date.

Father Fisher was licensed to preach the Gospel in 1825, and ordained to the ministry, Sept. 5th, 1826, at Reamstown, Lancaster county, Pa. His first charge was at Linglestown, Dauphin county, where he continued to labor for about seven years. He then removed to Centre county, where he spent the best years of his life, laboring earnestly and faithfully in the service of his Master. For some time his charge included the whole of Centre and a part of what is now Clinton county—an immense field, involving an amount of hardship and privation, of which it is difficult for younger ministers to form a just conception. He was almost constantly in the saddle, preaching the Gospel almost every day. Nor was he satisfied to minister only to established congregations; but in school-houses and elsewhere, wherever he could gain a hearing, he declared the unsearchable riches of Christ. In all that region, the excellence of his labors is freely acknowledged by all classes and denominations of Christians; and the result has been, that five or six pastoral charges have been established in the territory that was once occupied by Father Fisher alone. During this long period of service in the same field, he baptized and confirmed many

hundreds, and, in a number of instances, he baptized, confirmed, married, and buried the same person.

In 1857, Father Fisher accepted a call to the charge, in Bucks county, Pa., of which Rev. J. A. Strassburger had previously been pastor. This charge was, at that time, one of the largest in our communion, consisting of the congregations at Tohickon, Indianfield, and Charlestown, and might well have been supposed to be large enough to tax all the energies of a younger man. Father Fisher was not, however, satisfied to travel only in the beaten track, and soon began to preach also at a number of additional points in the neighborhood. Here his labors resulted in the organization of three new congregations, which were subsequently formed into a pastoral charge. Of this new charge he was pastor at the time of his death; while the old charge has been divided, and is now served by two other ministers.

During his long and laborious ministry, extending over a period of about forty-eight years, it is estimated that our departed brother preached no less than 10,000 sermons, including 2,500 funeral sermons. He also baptized about 3,000 infants and adults, solemnized over 2,000 marriages, and confirmed not less than 1,500 persons.

On the 7th day of April, 1829, Rev. Peter S. Fisher was united in matrimony to his faithful life-companion, Veronica Heckert, who still remains to mourn his loss. This happy union was blessed with eleven children, of whom seven are living on earth, and four in heaven.

Father Fisher possessed in no common degree, those elements which are essential to a successful ministry. In

his manners, though dignified, he was courteous and affectionate. Though, in his pastoral intercourse, he never became so familiar as to forget the requirements of his station, he was so kind and gentle, that the little children loved to gather around his knee, and were always sure to receive a cordial welcome. In the pulpit, he was intensely earnest, and sometimes his emotions became so strong, that he found it impossible to restrain his tears. Like most of our older ministers, he felt particularly at home in the catechetical class, and the instructions and admonitions which he there addressed to his spiritual children will, in many instances, continue to guide and cheer them to the end of life.

We need not say much concerning his extensive usefulness in the Church, outside of the limits of his own charge. In the Classis of which he was a member, he was always a man of mark, and his death has created a vacancy in the Goshenhoppen Classis, which cannot easily be filled. In the various Boards of the Church, and on special committees of Synod, he rendered efficient service, traveling many hundreds of miles without any reward but the consciousness of having done his duty. The cause of the orphans was dear to his heart, and as a member of the Board of Managers of the Home at Womelsdorf, he labored with all his might to advance the interests of the institution, to all of which a series of resolutions, read at the funeral, bear abundant testimony. In short, he considered no task too arduous when it was to be performed for the sake of Christ and His Church.

For several years, Father Fisher seems to have felt a premonition, that his end was rapidly approaching,

Those brethren, who were present at the Synod of Martinsburg, remember in what touching terms he bade them farewell ! “This,” said he, “is probably the last time that I will enjoy the privilege of participating in your deliberations.” At the recent meeting of the Goshenhoppen Classis, but a few days before his death, he made use of somewhat similar language, and it was at his special request, that the contemplated division of the Classis was deferred for the present. Again and again, he expressed a desire to be permitted to labor to the end of his life, and then to be called away suddenly while discharging the duties of his ministerial office. His prayer was granted, and surely no man could die a nobler, a more glorious death. Such a death, as the natural crown and completion of a well-spent life, is, indeed, a “consummation devoutly to be wished.” To be thus called directly from the declaration of God’s promises to their glorious fulfillment—surely, this is a boon that is precious beyond comparison, and it is, therefore, not surprising, that many of the brethren of the departed exclaimed, as they gazed for the last time upon his dear remains : “Let me die the death of the righteous, and let my last end be like his !”

REV. CONRAD SAURE.

1820—1873.

Mr. Saure was a native of Darmstadt, in the province of Gross Herzogthum Hessen. He was reared under Christian influences, and early evinced their practical effect upon his heart and life, and as a result, took upon himself, in confirmation, the Christian vows which had been assumed for him in baptism.

He emigrated to America in 1845, being at the time in the twenty-fifth year of his age. Soon after his arrival, he located in St. Louis, Mo., and immediately engaged as a colporteur in the service of the American Tract Society, in which capacity he rendered efficient and important service. Three years later he transferred his sphere of labor to Cincinnati. It was whilst prosecuting his labors in his new sphere, that he became acquainted, first with the Rev. Dr. E. V. Gerhart, and afterward with the Rev. Dr. H. Rust, pastors successively of the First Reformed Church. In each of them, he found a friend and faithful spiritual counsellor. Under the direction of the latter especially, he pursued a course of theological study, and was eventually authorized to preach the Gospel.

In 1856, he commenced preaching in a destitute portion of the city, still, in the meantime, faithfully prosecuting his studies. At the end of two years, he was regularly ordained to the work of the ministry, and set

as pastor over Salem's Reformed Church, which had been some time previously organized by the Rev. Dr. Rust, out of the material gathered by the labors of Mr. Saure. Of this congregation, he continued pastor until the termination of his life.

He labored incessantly, and most successfully. It is said, that, at his first service, he had only six hearers. At the present time, the congregation comprises between seven and eight hundred members. It is one of the largest German congregations in the city, and is excelled by none in devoted zeal and earnest activity. It possesses a large and imposing church building, and a comfortable dwelling for their pastor.

Notwithstanding the sufferings he endured, his activity did not abate. He prosecuted his labors as long as his strength would at all permit. His last public service was the administration of the Lord's Supper, on Easter Sunday, in connection with which, he admitted to the church, sixty-five catechumens by confirmation. At the time, he stated, that, in all probability, this would be the last act of the kind he would be permitted to perform, which prediction was, also, soon verified. He died as he had lived, in the triumphs of the Christian faith, on the 21st of May, 1873, in the fifty-third year of his age. He had been suffering from an internal cancerous affection for several years. It grew upon him, notwithstanding the various means used for the purpose of checking its progress, among which was a tour to Europe, and a temporary sojourn at the celebrated resort for invalids, Carlsbad, in the province of Vienna, which was made at the instance of his congregation. The

disease at last reached its crisis and terminated in death. His funeral took place on the 26th of May. It was largely attended, and the deepest and most solemn interest was manifested. He received a burial, such as was in every way befitting a truly devoted servant of the Lord Jesus Christ.

REV. DANIEL ZACHARIAS, D. D.

1805—1873.

Dr. Zacharias occupied a prominent and enviable position in the German Reformed Church in this country. His natural endowments, intellectual and moral, were of a high order, and served to insure him pre-eminence among his brethren. His chief excellence, however, and his most noticeable distinction, lay in his amiable disposition, sweetness of temper, and calm, unruffled equanimity. He was eminently a man of peace. Besides, he was a thoroughly refined and polished Christian gentleman. His amiable qualities of heart and mind were carefully cultivated, and thus brought to the highest state of perfection. This circumstance, in connection with his excellent social qualities and Christian courtesy, made him a most desirable companion, and drew around him a host of warm and devoted friends.

From our own personal acquaintance with the deceased, though not very extensive, we feel warranted in saying, that, taken altogether, there have been but few men in the Reformed Church, or elsewhere, who so well and so naturally deserved to occupy the exalted position accorded him, in the esteem of the public, as Dr. Zacharias. In presenting a sketch of his life and labors, however, we prefer letting those speak who stood in still closer and more intimate relations to him, and whose testimony, accordingly, will be of more weight and en-

during value. That part of his history which relates to his public life and ministry, we take mainly from an interesting sketch by the Rev. Dr. S. R. Fisher :*

Dr. Zacharias was born of Christian parents, near Clearspring, Washington county, Md., January 14th, 1805, and was early trained in a knowledge of the doctrines and duties of the Christian religion. When he had attained the years of maturity, he connected himself with the St. Paul's Reformed Church, near his father's residence, under the pastorate of the Rev. James R. Reily, and soon afterwards turned his attention to the Christian ministry. His classical studies were commenced at the Hagerstown Academy. He afterwards entered Jefferson College, Canonsburg, Pa., and continued there until the close of the Junior year. The Faculty of this Institution subsequently, in 1839, conferred on him the degree of A. M. In 1826, he entered the Theological Seminary at Carlisle, Pa., which had been opened the previous year, with the Rev. Dr. Lewis Mayer, as Professor. At the same time, he availed himself of the opportunity afforded him to attend some of the lectures in Dickinson College, of which the Rev. Dr. Nesbit was then President.

In 1828, he was licensed and ordained to the Christian ministry, along with the Revs. John H. Crawford, Henry Wagner, John G. Fritchey, Jacob F. Dieffenbacher, and J. Caspar Bucher, the first graduates of the Theological Seminary, three of whom preceded him to the eternal world. The Rev. Dr. T. L. Hoffeditz, Rev. Frederick A. Rahauser and Dr. S. Helffenstein, offici-

*See Ref. Ch. Mess., April 9, 1873.

ated at the ordination. He had accepted a call from the Creutz Creek and Canondogly churches, in York county, to which he ministered about two years. In 1830, he accepted a call from Harrisburg, with the affiliated Schupp's congregation. In this field he labored until 1835, in the Spring of which year, he removed to Frederick City, of the church at which place he continued pastor until the time of his death.

Dr. Zacharias always occupied considerable prominence among the clergy in the Reformed Church, of which he was a minister, and in whose welfare he took a deep and active interest. He was President of the Synod of the Reformed Church in the United States, which convened in Chambersburg, Pa., in 1835, and also of the General Synod, at its second Triennial Sessions in Dayton, Ohio, in 1866. He several times filled the same office in his Classis. He was also, for a number of years, a member of the Board of Visitors of the Theological Seminary, and likewise of the Boards of Home and Foreign Missions. In these several capacities he was active and efficient. He frequently served on important committees, such as those to prepare an Appendix to the English Hymn Book, to compile what is commonly known as the Chambersburg German Hymn Book, and to prepare the "Liturgy of the Reformed Church," and also, subsequently, to revise and publish it, as "An Order of Worship for the Reformed Church." He was, likewise, a member of the committee, which prepared the Tercentenary edition of the Heidelberg Catechism in the original German, Latin, Modern German, and English languages. He took a deep interest

in the educational enterprises and various charitable Institutions in the immediate vicinity of Frederick, and lent his influence, sometimes also in the shape of public addresses, to promote their success.

Dr. Zacharias was universally beloved by his ministerial brethren. He was warm in his attachments and very careful to avoid everything, which might wound the feelings of others. From our earliest acquaintance, our own relations to him in ecclesiastical matters have been most intimate. Though we sometimes differed in regard to the propriety of certain measures, yet these matters were never allowed to interfere with our private personal relations. Our mutual confidence in and respect for each other, were not in the least thereby disturbed. We regarded each other as differing honestly and conscientiously, and hence allowed no ill-feeling to grow out of our differences. There was so much more in regard to which we could agree; and hence our mutual confidence and friendship grew with increasing years. The same testimony, in regard to the amiability of his character, will doubtless be borne generally, by his brethren in the ministry, who were favored with his personal acquaintance.

The long continuance of his pastoral relation, is evidence of the strong hold he had on the affections of his people. "Few men," to use the language of a notice of his death published in the *Frederick Examiner*, to which we are indebted for some of the facts contained in this article, "have been so loved by their congregations, or have so grown into the affections of the community in which they lived. His kindly smile, prepossessing man-

ners—combining chivalric courtesy with Christian sincerity—his sympathetic heart—ever open to the sorrows or joys of his fellowmen, and the rich tones of a musical voice that was never employed, except in utterances of love and affection—these made him welcome at every fireside, and at every event in the family. The news of his death will bring sorrow to many, who have been the grateful recipients of his personal ministrations, to whose dying parents he has given the consolations of the gospel, whose infants he has received into the Church by the ordinance of Baptism, whose confirmation of their Baptismal vows he has witnessed at the altar, and over whose marriages he has invoked the blessing of his Master. The sympathies of the community are with the family in this hour of their affliction, and prayers are offered from full hearts, that the consolation, which comes not from earth but from above, may be afforded them.”

Dr. Zacharias was a very agreeable, earnest, and forcible preacher. His sermons were generally well prepared, and delivered with more than usual pathos. His voice was quite musical, and his manner earnest, so that he seldom failed to interest his audience. His hearers generally retired from the assembly, pleased and profited. In this respect he was excelled by few in the Christian ministry.

Dr. Zacharias was twice married. His first wife died a few years after their marriage. One daughter was the fruit of this union, who resides in Philadelphia, and is the wife of Samuel Middleton, Esq. His second wife is a daughter of David Forney, Esq., deceased, of

Carlisle, Pa., who, together with several sons and daughters, survive him. One of the sons is looking forward to the Christian ministry.

Dr. Zacharias had enjoyed vigorous health, until four or five years previous to his death, when he was afflicted with paralysis, from which, however, he recovered so as to be able again to perform the duties of his pastoral charge, which he did, with but little interruption, until within a few months of his decease. He then undertook a journey to the West, to visit an aged brother in Michigan. He was, however, taken sick before reaching his place of destination, and thus obliged to return home. His brother, in the meantime, died. He preached only a few times after his return. The last sermon he delivered was on the 29th of December, 1872, from Gal. iv. 4: "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law." He was in his pulpit for the last time on the 12th of January following. He then made a few remarks at the close of a sermon by a neighboring brother. They were very touching in their nature, briefly referring to his past relations to his people, and his present physical condition, asking them to pray for him, that if it were God's will, he might be restored to health. On the following Sunday, he baptized an infant in the church in the presence of the Sunday School, which was his last ministerial act in the sanctuary. He subsequently baptized several children of the congregation at the parsonage, and officiated at a few marriages.

His serious and fatal illness commenced on the 20th of March. He was then seized with a complication of

symptoms, which caused his physicians to regard his end as near. For twelve days he endured intense suffering. All that the devoted love of a large family could prompt, was done for his comfort. The scientific skill of the best medical men was also employed for his relief. All, however, was without avail in prolonging his life. Death at last accomplished its work. Just before his departure, his sufferings abated for a short interval, during which he spoke to those around him, as his exhausted condition permitted. Among his last utterances were the words: "At the foot of the Cross." There lingering, he met the summons, which called him from earth, and transferred him to the joys of another world, on Monday, March 31st, 1873, aged 68 years, 2 months, and 17 days. Long and sacredly will his memory be cherished by his fond and loving family, his warmly attached people, and his many ardent and admiring friends.

His funeral took place on the following Wednesday afternoon. A full account of the solemnities on this occasion has been kindly furnished by Dr. L. H. Steiner, the more essential parts of which we here append :*

Notwithstanding the death of this beloved minister had been daily expected, for some time before it occurred, yet the fact itself created a profound sensation, and excited a feeling of unfeigned sorrow throughout the community, in which he had lived and labored for so many years. There had been so much respect entertained for him as a Christian gentleman by all classes, and he had been so long a prominent citizen of Fred-

*See Ref. Ch. Mess., April 9, 1873.

erick City, that his loss affected not only his congregation, but every one in the place, without regard to denominational or other position. The Corporate authorities, considering it a privilege to give expression to the feelings of the citizens, held a meeting, and passed resolutions testifying to the deep sorrow experienced at the loss of so prominent and excellent a citizen, and asking that all places of business be closed during the hours of one and five on the day of his funeral, and that all the bells be tolled during the passage of the funeral through the streets to the Cemetery; and the Trustees of the Frederick Academy, whose President Dr. Zacharias had been for some years, suspended the exercises of that Institution, passed resolutions in honor of their old associate, and resolved to attend the funeral services with their pupils.

The remains were carried from the parsonage, early on Wednesday morning, April 2d, to the church, and deposited in front of the chancel, that contained the font, the altar, and pulpit, at which it had been his delight to exercise his sacred ministry,—and in the building, which twenty-five years ago had been undertaken by his people at his suggestion, and completed under the inspiration of his untiring energy and enthusiasm. The church was draped with the insignia of mourning by the hands of his people, who had so frequently before cheered his heart by their taste in decorating it in honor of the festivals of the Church. The Lenten season was brought home to their hearts by the deep sorrow, which this bereavement produced. From nine in the morning till one o'clock in the afternoon, a stream of men,

women, and little children, passed by the casket, pausing to look at the beautiful face of the good man and to drop a tear of sadness at their loss.

At two o'clock the bells began to call the people to the church, which was in a little while filled to its utmost capacity. The family and friends with the clergy came from the parsonage and entered the church. As they passed slowly along the aisle, the solemn sentences of the burial service were read by Rev. J. O. Miller, D. D., of York. Then the choir chanted, "Non omnes" (we shall not all sleep, but we shall all be changed). Prof. Theodore Appel, D. D., of Lancaster, read a favorite hymn of the deceased—"Jesus shall reign where'er the sun"—which was sung to the tune "Ware." A few days before his death, he had asked that the hymn should be sung to this tune for him by his daughter, and had joined in singing the same with great feeling. The Lesson (1 Cor. xv. 20—58) was read by Rev. E. E. Higbee, D. D., of Mercersburg. Then Rev. F. A. Rupley, of Middletown, read Montgomery's hymn, "Forever with the Lord!" which was sung also to a favorite tune, and Rev. Geo. L. Staley, of Petersville, offered up the prayers provided by the Church to be used at the burial of its members.

The funeral sermon was preached by Rev. Thos. G. Applè, D. D., of the Theological Seminary, Lancaster, from Heb. xiii. 7, 8. "Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of their conversation : Jesus Christ the same yesterday, and to-day, and forever." This was full of admonition and

Christian consolation. The speaker had been with the dear departed one, when he breathed his last, and he bore testimony to the calmness and resignation with which he left the world. After the sermon, Rev. W. F. Colliflower, of Hagerstown, read the hymn, "Rock of Ages," which is a favorite hymn on funeral occasions in the Frederick congregation, and it was sung to a very beautiful and touching tune. Then the Rev. E. R. Eschbach, of Baltimore, who had been in fraternal attendance at the bedside of the deceased for some days before his death, and had administered to him the Holy Communion, made a few remarks to the congregation, telling how near and dear his people and his church had been to the dying minister, and how peaceful were his thoughts of death, even amid the excruciating bodily pains he was called upon to endure. This was followed by the choir singing, "Abide with me; fast falls the eventide." Dr. L. H. Steiner then read the resolutions adopted by the Consistory in reference to the death of their friend, pastor, and spiritual father, adding a few remarks in the name of the children of the Sunday School, who only said farewell, in the Christian hope of meeting him and their other loved ones, in a happier and brighter world, where "there shall be no death, neither sorrow, nor crying, neither shall there be any more pain." The services in the church were closed with the prayer for the bereaved family, and the Lord's Prayer, by the Rev. Geo. Diehl, D. D., of the Lutheran Church, who had, for more than twenty years, been the friend and associate of Dr. Zacharias.

During these protracted services the most profound

silence and the strictest order were preserved by the large concourse of people in the body of the church, and the Sunday School children who occupied the galleries. The tearful eyes and ill-suppressed sobs were most touching proofs of the tender love for Dr. Zacharias, entertained by this people.

But the bells of the Reformed Church began to toll for the departure of the funeral procession to the place of interment, and their sad notes were responded to by those of all the other churches—Protestant and Roman Catholic—until the doleful music seemed the wail of the Christian Church over its loss of a leader, who had, amid many labors and much suffering, been tried and purified for a translation, from its ministry to the joys of the Church triumphant. The elders and deacons of the congregation, with four of the clergy, Rev. J. O. Miller, D. D., Rev. Moses Kieffer, D. D., Rev. Theodore Apple, D. D., and Rev. W. F. Colliflower, acted as pall-bearers. The long procession—the largest ever known in Frederick—slowly moved towards Mount Olivet Cemetery, situated on a commanding hill, south of the city, and gathered around a beautiful lot purchased by the Consistory as the place of his interment. Here, under the bright rays of a Spring sun, the remains were reverently committed to the ground, to await the general resurrection in the last day. Rev. E. V. Gerhart, D. D., President of the Theological Seminary, read the solemn service, closing with the Litany, the responses to which were made by the reverend clergy and the congregation. Twenty-nine ministers of the gospel were present at the funeral—twenty of the Reformed

Church, and nine of the other various denominations represented in the city—all anxious to testify their high appreciation of the character and ministry of their now sainted brother.

Thus closed the funeral services in honor of an aged minister, now one of the glorious company of the redeemed of all ages, who, having died in the Lord, live with Him forevermore. He rests from his labors, “asleep in Jesus.”

The following is a description of the Monument erected to Dr. Zacharias, in Mt. Olivet Cemetery, September 23d, 1875, kindly furnished us by Dr. Lewis H. Steiner. He writes :

“It is of the composite style, and stands thirteen feet high. The bottom base is of Baltimore county marble, one foot and two inches thick. The rest of the monument is of the best quality of Italian marble. At the base is the family name—“Zacharias”—in large raised letters. Above it, on the die block, in sunken letters, is the inscription :

‘Daniel Zacharias, D. D.,
Born Jany. 14, 1805 ;
Died March 31, 1873.’

“On the left face is : ‘For 38 years pastor of the Evangelical Reformed Church of Frederick city,’ and on the right, ‘At rest in the arms of Him he loved, and to whose service his life was devoted.’ Above the die block is the monogram D Z in raised letters. The front of the main shaft has on it an open Bible, with the inscription, ‘I am the resurrection and the life—John xi. 25.’ There is a cornice-finish to the whole, just underneath of which, in somewhat bold relief, is a cross and crown.”

REV. JOHN WILLIAM HOFFMEIER.

1808—1873.

The deceased was a son of the Rev. John Henry Hoffmeier, for many years pastor of the First Reformed Church, Lancaster, Pa.* He was a native of that city, and was early consecrated to God in baptism, and as he grew in years, was instructed in the doctrines and duties of the Christian religion. At a proper age, he was admitted to membership in the Reformed Church by confirmation, and soon after he directed his attention to the Christian ministry. After pursuing such preparatory studies as were at that time deemed requisite, he entered the Theological Seminary at York, Pa. In 1833, having finished the regular course of study in the seminary, he was examined and licensed by the Maryland Classis, and soon after that ordained by a committee of the Classis to the work of the ministry, and placed as pastor over the Glade charge, in Frederick county, Md. He continued in the active duties of the ministry, until the close of his life, a period of forty years. His labors were divided amongst five different fields, as follows: Glade charge from 1833 to 1837; Boonsboro', Washington county, Md., from 1837 to 1843; Woodstock, Shenandoah county, Va., from 1843 to 1845; Orwigshurg, Schuylkill county, Pa., from

*This sketch, slightly changed and enlarged, is from the pen of the Rev. Dr. S. R. Fisher, in the Ref. Ch. Mess., Sept. 10, 1873.

1845 to 1856; Millersville, near Lancaster, Lancaster county, Pa., from 1856 to 1862; and Manchester, Carroll county, Md., from 1872 to 1873, the close of his labors.

Our acquaintance with Mr. Hoffmeier commenced shortly after he entered upon the work of the ministry. He was the last survivor of the Committee of Synod, who laid hands on us, when we were ordained to the ministerial office. We have known him as a genial companion and warm-hearted friend. He was an earnest and sincere Christian, and a laborious minister of the Gospel, who appreciated the importance of his office and devoted himself faithfully to the discharge of its responsible duties. He loved his work and cheerfully submitted to any toil or sacrifice it required at his hands. He was a practical and forcible preacher, and a diligent pastor, and had the pleasure of seeing the work of the Lord prospering in his hands. His work on earth is now finished, and he has gone to his reward. Many will rise up to call him blessed.

He belonged to a family, which is largely represented in the Christian ministry in the Reformed Church. His father was one of its pioneer ministers, who emigrated to America in 1793, and was here ordained to the office and work of the ministry, in 1794. An elder brother still continues his labors in an extensive and laborious field. Three of his nephews also are filling their respective spheres of activity, two of the same family name, and the other, the Rev. Dr. Bomberger.

Mr. Hoffmeier was thrice married. His last wife, with whom he lived about twelve years, survives him.

His death took place in the bosom of his family, in Manchester, Carroll county, Md., on Saturday, the 30th of August, 1873, after an illness of about six weeks. He had attained the age of 65 years, 6 months, and 1 day.

The funeral services were held in the Reformed church at Manchester, on Sunday, the 31st of August. They were conducted by the Rev. William C. Cremer, of Westminster, Md., who preached a sermon to an unusually large audience, from 1 Thess. iv. 13—14. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with Him." He was assisted in the services by the Revs. Messrs. Sill and Lane, of the Lutheran Church, who reside in Manchester. A deep solemnity pervaded the audience, and much interest and sympathy were manifested in behalf of the afflicted family.

On Monday following, his remains were taken to Lancaster, Pa., where they were interred beside those of earlier-departed friends, in the midst of appropriate solemnities.

Mr. Hoffmeier was of medium height, well built, healthy, with a keen penetrating eye, florid complexion, and sanguine temperament. As a speaker, he was fluent, earnest, and impressive. His voice was soft and agreeable, his utterance rather slow, but distinct and musical. When excited, he was exceedingly severe and cutting in his discourse. The good man now sleeps free

from the turmoil and conflicts of the Church militant on earth !

The following tribute of respect to the memory of the deceased was adopted by the Joint Consistories of the Manchester charge :

WHEREAS, It has pleased God in His all-wise Providence, to remove from our midst, from the labors and toils of the Church militant, to the rest and joys of the Church triumphant, our much esteemed pastor, the Rev. John W. Hoffmeier, therefore be it

Resolved, That we recognize in this sad bereavement, the hand of God, and bow in humble submission to His will, assured that He does all things well.

Resolved, That we bear cheerful testimony to his fidelity as a pastor, who has ministered to us for eleven years in season and out of season, never wearied nor tired in doing good.

Resolved, That in his death the work of temperance, morality, humanity, and religion, have lost a warm and constant advocate.

Resolved, That we extend to his bereaved family, our sympathy in their affliction.

Resolved, That a copy of these resolutions be sent to the family, and to the *Ref. Church Messenger* for publication.

REV. WILLIAM A. GOOD.

1810—1873.

Mr. Good was born in the city of Philadelphia, July 15th, 1810. In early infancy he was brought into the covenant through the sacrament of baptism, and subsequently confirmed as a member of the Reformed Church, by the Rev. Dr. William Hendel.

Feeling himself called to the holy ministry, he pursued his classical studies in the Reading Academy under the care of the Rev. J. F. Grier, D. D. He studied theology under the supervision of the Rev. Dr. Lewis Mayer, in the Theological Seminary of the Reformed Church, then located at York, Pa. After completing his studies, he was licensed, and ordained to the ministry by the Classis of Lebanon, in 1833. Among his fellow students in the Seminary, were the Rev. Dr. Elias Heiner, Robert Douglas, John W. Hoffmeier, and Francis M. Raschig, some of whom had gone to their rest before him.* Soon after completing his theological course, he accepted a call from the Reformed Church at Hagerstown, Md., which he served acceptably and with success for several years. From there he was called to Mercersburg, Pa., as Rector of the Preparatory Department of Marshall College, where he remained six years. Returning to Hagerstown, he became Principal of the

*Ref. Ch. Mess., Feb. 19th, 1873—obituary by the Rev. Dr. Bausman, which we have freely used.

Academy in that place, which position he occupied for five years.

From this place he was called to the pastorate of the Reformed Church in York, Pa. In this field he labored for a period of six years. His next field of labor was Reading, Pa., where he had charge of a select school for young ladies. After conducting this school for five years, he became Principal of the Reading Institute and Normal School, which position he held for a period of three years. In the meantime he was elected Superintendent of the Common Schools in Berks county. He was the first one that was called to this office. The people of the county were mostly members of the Reformed and Lutheran churches. They were thoroughly accustomed to their congregational schools, and felt averse to the new order of things. It was feared, that, in the rural districts, the people would give the Superintendent much trouble; but he understood their peculiarities—indeed he was one of them, having been reared in one of the rural districts of the county. Besides, he was a thorough and practiced educator, having made the subject of teaching a specialty, both theoretically and practically, for many years. He organized the system throughout the county, and, instead of raising a storm of opposition, became one of its most popular men. He was, accordingly, elected for a second term, and so held the office for a period of six years.

While thus engaged in organizing and conducting the school affairs of the county, he was pastor of the Bernville, North Heidelberg, and Pricetown congregations, for a term of eight years. Subsequently he sup-

plied the congregations at Tremont and Donaldson, in Schuylkill county, Pa.

Mr. Good was a pioneer Sunday School worker in Berks county. While he was Superintendent of the Common Schools, he endeavored, in his private intercourse with the people, to interest them in the cause of Sunday Schools. This was a step in the right direction—a measure of great practical wisdom and importance; for he well knew, that, if the parochial or church schools were stopped, some other provision would have to be made for the religious education of the young. He became instrumental in founding many of the Sunday Schools in the county, which are still in existence and accomplishing a vast amount of good.

During the last eight years of his life he rendered valuable service to our Reformed churches in the city of Reading. He was one of the founders of St. John's Mission Sunday School, and, together with his wife, conducted the same for nearly six years, until the School had grown into a self-supporting congregation. Without any compensation, he performed as much labor as many a regular pastor of a congregation. The Teachers' Association of the Reformed Churches of Reading showed their appreciation of his earnest and disinterested labors, and their love for his character and memory, by attending his funeral in a body.

Mr. Good was a fine scholar. He had a thoroughly disciplined and well-stored mind. He was a close student and an accurate observer. Reading and study seemed to be a pleasure to him. For a number of years he took Prof. Ullman's *Studien und Kritiken*, at a time, when

probably there were not twenty subscribers to this foreign Theological and Scientific Periodical in this country. He devoted much time and study to the Science of Teaching. Of late years the study of Philology interested him very much. Frequently he imported rare works on his favorite subjects, such as could not be procured in this country. He seemed to seek the truth for its own sake, as well as for the good that it serves to accomplish. Though not engaged in teaching or preaching, of late years, his earnest searchings after truth seemed to grow with increasing years. He was a genuine German in heart and mind, seeking and loving the truth for its own sake. Not a man of particular hobbies or exclusive habits, was he, by any means. He was a man of broad and liberal culture, in warmest sympathy with nature in its own simple beauty and grandeur; loving, and eating the fruit of the trees which his own hands had planted and nursed; feeling, and taking a lively interest in the practical matter-of-fact things of every-day life.

Mr. Good had a kind heart, childlike, and tender as that of a woman. He had a friendly word for everybody. He loved to do good; and, doing so, he felt himself most richly blest. He was a friend of children; and, hence, well suited to the work in which he was for many years actively engaged. He was for several years our own teacher while pursuing our studies at Mercersburg. His memory is embalmed in our affections. We shall always remember the good and kind-hearted Rector with feelings of unmingled pleasure and sincerest gratitude.

Mr. Good departed this life, suddenly, in the city of Reading, Pa., on Sunday, the 9th of February, 1873, aged 62 years, 6 months, and 24 days. He had been indisposed for two weeks previously, but was rapidly recovering. Once more able to move about in the house, his physician and friends never suspected any immediate danger; when, taken with an attack of heart disease, he grew worse, and in less than an hour his spirit entered into rest. A sorrowing widow and two sons mourn his early departure. His younger son, James I. Good, then a student in the Union Theological Seminary, in New York city, is now an active minister in the Reformed Church. He also leaves two brothers—the Rev. Dr. J. H. Good and Prof. R. Good, of Tiffin, Ohio, and four sisters, one of whom is the wife of Rev. Dr. W. K. Zieber, of Hanover, Pa. They all deeply feel the loss of one, who, after the early death of their father, took the father's place beside the widowed mother.

The funeral services were held on the 14th of February, in St. Paul's Mem. Reformed Church of Reading, Pa., of which congregation he was a member, in the presence of a large concourse of people. Quite a large number of his ministerial brethren were in attendance. The funeral sermon, on Luke xii. 37, was preached by the pastor of St. Paul's—the Rev. Dr. Bausman—who, in concluding the obituary of the deceased, which constitutes the main body of this memoir, very beautifully and feelingly says: "To the writer he has been a true friend, a wise counselor, and a kind Christian brother. For seven years, we gave the holy sacrament to one another, and, together, gave it to thou-

sands of devout souls. The departure of such an one is sadly felt by those remaining. To him that is gone, it is an eternal gain. Much more one's poor heart might prompt him to say. It is enough. Only this homely, heartfelt wreath of love would we lay on his fresh grave." We, too, would contribute our part to beautify the resting place of our early friend and teacher—who now sweetly "sleeps in Jesus."

REV. JOHN LANTZ.

1811—1873.

For a sketch of this brother's life and ministry we are dependent on the Rev. Dr. Samuel R. Fisher, who knew him as a student, and is, therefore, peculiarly qualified to present a picture of his life and labors.*

Mr. Lantz was a son of Mr. Jacob Lantz, and was born near Grace Reformed Church, in Lincoln Co., N. C., in May, 1811. His mother's maiden or family name was Hoke, a prominent family in North Carolina. He was baptized in infancy, and early instructed in the doctrines of the Christian religion as embodied in the Heidelberg Catechism, his father being, for a number of years, an active Elder in the Reformed Church.

At the proper age, he attended a course of Catechetical instruction under the pastorate of the Rev. John G. Fritchey, and, manifesting a practical knowledge of the doctrines of the Christian religion, in which he had been trained, he applied for admission to the full privileges of church-membership, and was accordingly confirmed along with twenty-three others, on the 30th of May, 1829. His admission to the Church was among the fruits of the first year's labors of Mr. Fritchey, in North Carolina, in connection with which seventy-four persons were added to the three congregations to which he then ministered. The Rev. Mr. Fritchey informs us, that "though

*See Ref. Ch. Mess., Feb. 12, 1873.

young when he was confirmed, he adorned his profession by a holy walk and conversation. It seems, from his course during the four subsequent years, that he felt himself called to the office of the gospel ministry. His father consulted me, and after an interview with his son, I encouraged him to go forward and devote himself thoroughly to the work of the Lord, he having received an ordinary English education, and reading and speaking also the German language. He subsequently came to my house, and remained under my private instruction for two years. At the close of this period, he repaired to the Theological Seminary, at York, Pa."

It was in the fall of 1835, when he entered the Theological Seminary. He remained there during the prescribed theological course, which then covered only two years. Throughout his course in the Seminary, he enjoyed the instructions of the Rev. Dr. Lewis Mayer. During the first six months, he was also under the tuition of the Rev. Dr. Rauch, prior to the removal of the latter, along with the "Classical School," to Mercersburg, Pa.

At the close of his Seminary course, he was licensed by the Synod of the Reformed Church in the United States, which convened in Sunbury, Pa., in September, 1837. He returned to North Carolina, and shortly after, receiving a call from the charge in Rowan county, which includes the Lower Stone Church, he was ordained to the holy ministry by the North Carolina Classis in 1838. He labored in this charge during a period of fifteen years. He then removed to Newton, Catawba county, N. C., at which place he resided and labored for

sixteen years. His next field of labor was Augusta county, Va. After continuing here four years, he accepted a call from the charge at Taneytown, Carroll county, Md., in which field he closed his labors, having been there only ten months.

The ministerial life of Mr. Lantz thus covered a period of nearly thirty-six years. As he kept no regular private record of his labors, it is difficult to ascertain their precise extent and results, and many matters of special interest are thus lost to his friends and successors. During his short pastorate at Taneytown, he baptized forty-two, and admitted thirty-four to the Church by confirmation. He was called away in the midst of very encouraging prospects of usefulness.

Mr. Lantz was unassuming in his manners, but evinced a decided Christian character. He was simple and direct in his style of preaching, and succeeded in securing and retaining the confidence and affections of his people, as is apparent from the long duration of his first two pastorates. He was a good man, and earnestly engaged in the work to which he had devoted his life. He now, having gone to his reward, rests from his labors, and his works do follow him.

Having been married some time after he settled in Rowan county, he leaves a widow and five interesting daughters to mourn his departure. They mourn not, however, as those who have no hope. He has only gone before, to welcome them, when they shall be summoned to follow after.

His death took place in the bosom of his family in Taneytown, Md., on Sunday evening, the 26th of Jan-

uary, 1873, in the 62d year of his age. He had been confined to the house for several weeks by inflammatory rheumatism, to which other forms of disease were successively added, culminating in his death. Having been accustomed to a Southern climate, our present severe Northern winter, it seems, proved too rigorous for his constitution. He retained his intellectual faculties to the last, and died strong in the Christian faith, which he had labored to preach to others. His latter end was peace.

After appropriate funeral exercises, his remains were interred in the cemetery attached to the Reformed Church in Taneytown. An appropriate sermon was preached by the Rev. John M. Titzel, based on 2 Tim. i. 10. He was followed in a brief address by the Rev. N. E. Gilds. The liturgical services were conducted by the Revs. A. R. Kremer, J. N. Souders, and W. C. Cremer. Rev. Mr. Patterson, of the Presbyterian Church, and Revs. Messrs. Bergstresser and Johnston, of the Lutheran Church, were also present. The funeral was largely attended, and a general and marked sympathy manifested for the deeply afflicted family.

REV. SAMUEL MILLER.

1815—1873.

Mr. Miller was born near the town of New Berlin, in Union county, Pa., March 23d, 1815. His parents were the Rev. George Miller and Magdalena his wife, whose maiden name was Brobst. Samuel was the youngest of seven sons. His father, who is said to have been a man of some literary attainments, died when the subject of this sketch was only two years old. His early training, accordingly, was conducted by his mother, whom he dearly loved, and represented as an earnest and active Christian woman, after that peculiar type of religion, in the element of which she moved, as the wife of a minister of the Evangelical Association. When quite young, he had an attack of scarlet fever, from the effects of which he always suffered more or less to the end of life.*

Subsequently his mother removed to New Berlin, where she carefully reared her family and gave them such schooling as the town then afforded. At an early age he was apprenticed to an older brother, who published a paper in that place. In the course of a few years he became associated with another brother in editing and publishing a paper in Lebanon, Pa. About

*See historical sketch by the Rev. Dr. S. R. Fisher in *Ref. Ch. Mess.*, Nov. 5th, 1873, from which this memoir is chiefly taken.

this time his mind was directed to the work of the ministry, towards which his heart aspired from his earliest years.

His first church connections were with the religious body, in which his father had been a minister. He, also, after having given more or less attention to preparatory studies, held license from it for one year as a local preacher. He, however, did not remain long in this connection, not finding in the type of religion prevalent in that sect, what was needed to meet the felt wants of his positive religious spirit. He accordingly, together with his wife—he having several years previously, June 28, 1835, been married to Anna Maria Riegle, a granddaughter of Abraham Light, Sen.—was admitted to membership in the First Reformed Church of Lebanon, of which the Rev. Henry Wagner was then pastor.

His heart still longing for the work of the Christian ministry, he continued the prosecution of such studies, as would qualify him for the duties of the sphere of activity to which he aspired. Eventually he sold his interest in the printing-office and settled up his temporal affairs. He then applied to the Lebanon Classis for license to preach the gospel, which he obtained from it on the 12th of October, 1842. He was encouraged and aided in taking this step, by his friend, Dr. John W. Gloninger, a prominent member of the Reformed Church. His first field of regular pastoral labor was the Dauphin charge, composed of four congregations, including the territory embraced in Armstrong Valley. He was ordained to the work of the ministry, and placed over this charge as pastor, by the Susquehanna Classis,

on the 10th of May, 1843. In this charge he labored, with varied success, during a period of two years.

His next field of labor was the Harmony charge, in Butler county, Pa., composed of five congregations. When he entered this field, the charge was connected with the Westmoreland Classis, and, for a time, he was the only minister in regular connection with the Reformed Church, who labored in Western Pennsylvania, north of Pittsburg. He continued in this charge seven years, and performed, in connection with other brethren, much missionary work. During his occupancy of this field, the Clarion Classis was organized, out of a portion of which the St. Paul's Classis also has since been constituted. One year, included in the seven years just named, was devoted to missionary work in the West. He had been appointed Exploring Missionary by the Missionary Boards of both the Eastern and Western Synods of the Church, as they then were constituted, being the first person who had been appointed to this special service. His labors in this capacity were cut short by the prevalence of the cholera in the West at that time.

In 1852, he removed to Chambersburg, Pa., where he continued six years and some months. During this period, he was connected with the Publication Office of the Reformed Church. At first, he was associate editor of both the "Messenger" and the "Kirchenzeitung," and subsequently, at the end of two years, he became the sole editor of the latter. During a portion of the time spent in this sphere of labor, he was also pastor of the Grindstonehill charge, then constituted of three congregations in the vicinity of Chambersburg.

He returned to Lebanon in 1858, where he continued to reside two years. His time was occupied, in serving as supply, at the request of Rev. T. H. Leinbach, pastor of the Tulpehocken charge, the Reformed congregation at Myerstown, Pa., and other congregations connected with this large charge. In connection with these labors, he also ministered to sundry vacant congregations in Schuylkill county, Pa.

His last pastoral charge, was that of Pottsville, Schuylkill county, Pa. Upon the labors in this field, he entered in 1860. It was at first constituted of four congregations. Whilst ministering to these, he also preached, as circumstances permitted, at other different points in the vicinity. There are now four regular pastoral charges on the territory embraced in this field of labor, as it was constituted when he first entered upon it. This charge he resigned a little more than a year before his decease, in consequence of the enfeebled state of his health.

Soon after resigning his last charge, he removed with his family to Philadelphia. This took place just one year prior to his death, which latter also occurred thirty-one years, less one day, after he was licensed to preach the gospel by the Lebanon Classis. His active nature, notwithstanding the precarious state of his health, would not allow him to be idle. He preached for a short time to the Bethlehem congregation in this city, with much acceptance, during the illness of their pastor, the Rev. J. G. Neuber. He then became supply to the vacant charge at Wyoming, Kent county, Delaware, to which people he preached at different times, as his

strength would permit. He also ministered several times to other congregations. His last sermon was preached in the Church of the Ascension at Norristown, Pa., immediately after the defection of their pastor to Rome, to which people he had also ministered on the previous Sunday.

After he had returned from his last effort in the pulpit, his system became so much prostrated as to confine him to his bed. He never arose from it, except once or twice for a few hours. After a period of about three months' suffering and pain, which he endured with marked Christian patience and fortitude, he peacefully breathed his last, surrounded by his family and a few friends, October 11th, 1873, aged fifty-eight years, six months, and eighteen days.

His remains were interred beside those of two of his children, who died in infancy, in the cemetery attached to the first Reformed Church at Lebanon, Pa., on the 15th of October, in the presence of his family and a number of sympathizing friends and acquaintances. Thirteen of his ministerial brethren were among the number, the loving hands of four of whom bore his remains to their final resting place. The pastor of Christ Reformed congregation of Philadelphia, the Rev. J. H. Dubbs, preached the sermon on the occasion, and was followed by the Rev. D. E. Klopp, in a brief address. Other brethren also took part in the services. There may all that was mortal of him, rest in undisturbed repose, until the resurrection morn, when, as the blessed Saviour Himself assures us, all that are in the graves shall hear the voice of the Son of Man, and shall

come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation !

His widow and six children, two sons and four daughters, survive him.

Mr. Miller was a man of superior intellectual endowments, being naturally of a philosophical turn of mind. He possessed any amount of energy, and exerted this energy both in the steady pursuit of knowledge and in the successful prosecution of his ministerial work. He was a profound thinker, a clear and forcible writer, an able theologian, and an earnest and acceptable preacher. "He delighted to dwell on abstruse and difficult subjects," which he mastered with surprising success. His articles in the various Periodicals of the Church, and especially his work entitled "Mercersburg and Modern Theology Compared," furnish abundant evidence of his profound intellectual endowments and thorough scholarship.

In his social relations, he was equally happy and successful in gaining friends. "He was remarkably genial in his disposition and even in his temperament, especially for one who was burdened with a body so feeble from his earliest years." His religious convictions were strong and decided, and his views of the plan of redemption clear, and his labors in the ministry, earnest and persistent. For one who struggled with bodily infirmity from his infancy up, he exhibited a wonderful amount of energy, industry, and perseverance. His labors in the ministry of the Reformed Church will be long and gratefully remembered.

REV. WILLIAM H. ZIMMERMAN.

1817—1873.

Brother Zimmerman, though in the holy office above a third of a century, spent only a few years in the active duties of the ministry. Owing to continued ill-health he had to be satisfied with glorifying his Divine Lord by patient suffering and meek submission far more than by active service and positive labor. He was, if we mistake not, a native of Frederick county, Md., where he was born Sept. 1st, 1817. Of his parentage and family connections, we have no definite knowledge, nor of his early history and training for the work of the ministry.

The following sketch of his life, public labors, and death, is furnished by an unknown friend—probably the Rev. F. A. Rupley.*

How true it is, we know not what a day may bring forth! A little while ago, and brother Zimmerman was among us:—yet now he is numbered with the dust. Early in life he was consecrated to the Lord, and in due time, sought by his own act to appropriate the blessings of the Covenant unto himself. In carrying out this design, he gave himself to the work of the ministry. His theological preparation for this position was made under the direction of the late Dr. Zacharias. Licensed in 1839, by the Maryland Classis, and ordained in 1840,

*See Obituary in Ref. Ch. Mess., Dec. 10, 1873.

he became pastor of the Clearspring charge. In it he labored about three years. In this time, however, his constitution—never vigorous—gave way. Thus was developed, in some form, heart disease that caused him to desist from the active labors of the ministry. As a consequence, he retired to his own home and among his large circle of friends in Frederick county, to recruit his health, or, if the will of the Lord, there to die. Thus, for the past twenty-five years, he lingered among us as a disabled servant of the Lord—suffering at times severely. Then again, for brief intervals, he seemed to get along well, enjoying measurable health. At last, however, the disease, with which he had suffered for years, seized upon him with such power as to alarm his friends. In a few days, death came to his relief. But to Bro. Zimmerman, there was no alarm. He seemed to realize fully, that this sickness was unto death, and so expressed himself to his family. So sudden and unexpected to his friends was the summons, that Bro. Zimmerman passed away almost unobserved. He died while reclining in his arm-chair, with only one member of his family near him. The few days he was confined to his room prior to his death, he spoke freely concerning his latter end, and of the faith that sustained him. He looked forward hopefully and joyfully to the rest reserved for the people of God.

By reason of Bro. Zimmerman's retirement from the active duties of the ministry for more than twenty-five years, he was but little known beyond the circle of his immediate friends. Naturally of a mild and retiring disposition, he shrank from notice. Besides, the heart

disease, with which he was so long afflicted, forbade him from venturing far from home. He was humble in his life and walk before God and man. And as in life, he was quiet and unobtrusive, so in death, as already stated, he passed away gently and peaceably, Nov. 22d, 1873, aged fifty-six years, two months, and twenty-one days. His neighbors attested his worth, by largely attending his funeral, although the weather was very inclement. He was buried in Frederick city, Md., on Sabbath afternoon, Nov. 30th. The funeral service was conducted by Rev. F. A. Rupley, assisted by Rev. S. S. Miller.

We have, here, another of those cases in which persons are called to glorify God by their patient sufferings rather than by their active labors. This kind of influence—silent and powerful—is needed equally as much as that of a more positive and demonstrative kind. Indeed, it is difficult to say which species of influence is the more efficient in extending and building up the cause of Christ in the world. The children of affliction, therefore, need not despair, nor fear lest they should fail to accomplish their mission in the world. The silent sufferer, as well as the active worker, is accomplishing the work of God, and helping to realize the eternal counsel and will of God in the redemption of man. Besides, the weariness of earth—the sufferings of this present life—will aid greatly in sweetening to the way-worn pilgrim the blessed rest of heaven. “For there the wicked cease from troubling, and there the weary are at rest.”

REV. OSCAR C. S. HERMAN.

1848—1873.

Oscar C. S. Herman, of Kutztown, Pa., was the son of Rev. J. Sassaman and Emeline Herman, of the same place. He was born December 2d, 1848, and soon after baptized by his grandfather, the late Rev. C. G. Herman. In March, 1866, he was confirmed as a member of the Reformed Church, by his father. After prosecuting his studies in the Keystone Normal School at Kutztown, for about five years, he entered the Junior Class of Franklin and Marshall College, at Lancaster, Pa. Here he graduated in 1869. After pursuing a regular course in the Theological Seminary of the same place, he completed his studies for the holy ministry in the summer of 1872. In the fall of the same year he was licensed to preach the Gospel by the East Pennsylvania Classis. Owing to feeble health he did not at once enter upon a field of labor. He, however, meanwhile assisted his father in catechization, and occasionally preached for him. Some eight weeks ago, he was taken seriously ill with typhus fever, of which he died on September 5th, 1873, aged 24 years, 9 months, and 15 days.*

The funeral services were held in Kutztown, on the 11th inst., in the presence of a very large concourse of sympathizing people. Dr. C. F. McCauley made an

*See obituary in Ref. Ch. Mess., Sept. 17th, 1873.

address at the house, and Dr. B. Bausman preached at the church, on Psalm 102: 28. The brethren, W. R. Hofford, A. J. G. Dubbs, and A. I. Weiss, assisted in the services.

Seemingly his life, ending so early, was a failure. After studying more than ten years to prepare for the Gospel ministry, during which time he was supported by his parents, at no small sacrifice, a mysterious, yet All-Wise Providence removed him unto the eternal world, just as he had become ready for active duty. Truly,

“God moves in a mysterious way.”

Yet, “He doeth all things well.” The ways of God, His dealings with men, and especially with his Covenant children, are all characterized by infinite wisdom and goodness. So, also, His dealings with this young brother. His life, though cut off so early, was not a failure. The prayerful care bestowed upon his training and education is not lost. His parents offered him to God for the ministry. Surely their sacrifice was acceptable, though to our sight it produced little fruit before his death. Heaven needs the cultivated and capable, no less than earth. May God comfort his stricken parents and family.

REV. JOHN S. EBAUGH.

1795—1874.

Mr. Ebaugh was born of pious and highly respected parents in York county, Pa., April 19, 1795. He was the son of John and Sarah Ebaugh, long since dead. Both were members of the Reformed Church, and they were solicitous to have their son early instructed in the doctrines of the Church of Christ. At a proper age, and after passing through a course of catechetical instructions, he was confirmed, and thus received as a member of the Reformed Church.

He studied Theology under the Rev. Dr. Samuel Helffenstein, Sen., then pastor of the Reformed Church on Race street, Philadelphia. His certificate of ordination bears date at Lancaster, Pa., Sept. 9th, 1818, and is signed by the Rev. Dr. Lewis Mayer, as President, and the Rev. Dr. Samuel Helffenstein, as Secretary of the Synod.

Nearly the whole of the first-year of his ministry was spent in missionary labors among the German population in the northwestern part of the State of North Carolina, where his efforts were blessed in the conversion of many souls. He was called from this field of usefulness, and became regularly settled as pastor of the Reformed Church, in Carlisle, Pa., in 1819. He had also several country congregations connected with this charge at the same time, where he preached on Sunday afternoons, and sometimes also on week days.

While ministering to these congregations he was diligent and successful in the prosecution of his work, as the Church records testify. He officiated at a large number of confirmations, baptisms, marriages, and funerals. In the winter of 1833, he translated Zollikoff's Prayer Book from the German into the English language—a book, which has been very extensively circulated under the title of "Heavenly Incense"—it having passed through ten editions.

Through the kindness and influence of his brother-in-law—the late Rev. John M. Krebs, D. D.—he received the appointment as General Agent of the American Bible Society, for the State of Pennsylvania, which position he filled honorably, and with satisfaction for several years. In his report to Synod, which met at Orwigsburg, Pa., in September, 1835, he says: "I consider the past year one of the most useful and important years of my life."

Having a large and increasing family to provide for and educate, he concluded to remove to New York, in the spring of 1839, where he found a more extensive field of usefulness—spending a large portion of his time in circulating the above mentioned book.

After being repeatedly solicited by the consistory of the Forsyth Street Reformed Church, to become their pastor, he finally consented to do so—hoping, in due time, to see their grievances redressed, as they were, at that time, and for many years afterwards, involved in a state of tedious litigation. In spite of all his efforts, however, the case was decided against the congregation, and their valuable church and other property was finally

lost to them. An effort was made to perpetuate the organization by purchasing another church building in West Seventeenth Street. But owing to the extreme poverty of the congregation, they were obliged to sell the church in order to pay off the expenses incurred in keeping up the property during the time it was occupied by them as a place of worship.

About this time the deceased is said to have collected a "History of all Denominations" of Christians, each article being written by some prominent minister belonging to the denomination represented. This work was afterwards published, in 1850, by Mr. I. D. Rupp, and is extensively circulated. This work has had a somewhat curious history, involved in confusion as interminable as the long list of sects, whose memory it is designed to perpetuate. Who is really and legitimately entitled to its paternity, it is hard for any mortal to say.

From this time onward to the end of his long and checkered life, the deceased was extensively engaged in educational interests, in connection with some Christian friends, he having, in 1854, established a kind of Industrial School for the benefit of the uncared-for little ones among the population in the vicinity of "Kip's Bay Brewery," on East 33d Street, near the Second Avenue. A large room in this building was procured for the use of the children, who were collected together and religiously instructed by Mr. Ebaugh and his assistants, in both the German and English languages. Most of the little ones, whose only instruction was received in this school, have lived to bless the memory of their kind and worthy pastor and friend.

This school, which for sufficient reasons was several times removed to different locations, accomplished a great and good work. From its commencement, in 1854, until its removal to the west side of the city, in 1866, there were registered upwards of twelve hundred children, who, from time to time, received instructions, both secular and religious. The school retained its original name, and, at the time of Mr. Ebaugh's death, was still progressing and doing a good work.

Father Ebaugh appears to have taken a very deep interest in this noble enterprise. His whole heart seemed to centre in the school, and his efforts were unceasing in the way of collecting the necessary funds to carry on the work. In the darkest hours of his labors there was always found something to cheer his heart and encourage him to proceed with the good work. He found a fast friend in the late John Hancock, Esq., who was ever ready to respond to his call in a most substantial way.

His death was very sudden and painfully sad. A few days before his departure, he had gone to Greenwood Cemetery to see after his family vault, prior to the reception of the remains of a grand-child. When returning in the evening, and while crossing Broadway, near Fulton street, he was knocked down and run over by a public conveyance. He was taken up in an insensible state, and conveyed to the City Park Hospital, where he lingered, most of the time in an unconscious state, until the following Monday morning, Nov. 2d, 1874, when quietly and peacefully, like an infant, he went to his everlasting rest.

On Wednesday, Nov. 4th, his remains were taken to

the church, corner of Erie and Sixth streets, Jersey City, where the funeral services were held. The Rev. Dr. Eddy preached a most eloquent and comforting sermon, from the words of the Psalmist—"Thy loving kindness is better than life." He was followed by the Rev. Dr. Harkness, in some very fervent and impressive remarks. After the singing of a favorite hymn, "In the Christian's home in glory"—the exercises were closed with a prayer, most solemn and appropriate, by the Rev. Dr. Parmlee.

At the close of these services, and after the customary leave-taking, the remains were borne by tried and loving friends and placed upon the hearse, which conveyed them to the Greenwood Cemetery, where the deceased was laid to rest in hope, surrounded by his children and grand-children. "Asleep in Jesus."*

*Ref. Ch. Mess., Dec. 16th, 1874.

REV. JOHN GEO. KISSEL.

1798—1874.

Of the early history of Mr. Kissel, and of his preparation for the office and work of the holy ministry, we know absolutely nothing. He was, however, a Western man; probably born and raised amid the exciting scenes of a frontier life. When already well advanced in life, he was licensed to preach the gospel, and, apparently, at the same time ordained to the Sacred Office by the St. Joseph Classis, Synod of Ohio, in 1854; and was most likely appointed by that body to labor as missionary at Colon, in the State of Michigan, as he is found to be stationed there, in that capacity, for a short time subsequent to his ordination.

In the year following his entrance upon the work of the ministry, he is reported as having charge of six congregations, and residing at Auburn, Indiana. He remained here for some years, when he left the place, and probably removed to South Whitley, in the same State, where he ended his days. Whether he continued in the active duties of the ministry up to the time of his decease, or lived in retirement, we are not able to say. The following notice of his death we copy from a brief Obituary in the Reformed Church Messenger, of Feb. 17th, 1875:

“The Rev. John George Kissel died in South Whitley, Whitley county, Indiana, on the 27th of October 1874, at the age of seventy-six years, six months, and

sixteen days. Though his name has been for some years familiar to us as a minister of the Reformed Church, yet we have no personal knowledge of his character and standing. He is said to have been a minister in the Reformed Church for a period of twenty years. From this we infer that he must have entered the ministry late in life. It is stated that he loved his Church and his work, and was active and earnest in building up the Redeemer's Kingdom. He was a faithful companion and loving father, and an energetic Christian. He left a widow and five children to mourn his departure. His end was peace."

We regret very much that our materials for getting up a sketch of this aged father are so scant. We tried hard to obtain some information in regard to him, but failed in the attempt. Twenty years of labor in the vineyard of the Lord cannot fail of large and important results, and gladly would we make a suitable record of these if it were in our power to do so. What cannot be done here, will undoubtedly be done in the other world. There the record of our thoughts, and words, and actions, with all their far-reaching and dread consequences, is most carefully preserved. When the great book of eternity shall be opened, then will also appear, in all its realness and importance, the record of our sainted father in the ministry. May it be to his lasting honor, and to the praise and glory of God's grace in Christ!

Thrice happy souls who're gone before
To that inheritance divine;
They labor, sorrow, sigh no more,
But bright in endless glory shine.

REV. JOHN JACOB WM. DAHLMAN.*

1801—1874.

Father Dahlman was born in Elberfeld, Rhine-Prussia, on the 29th of June, 1801. His father, John Henry Dahlman, was a native of Vollmarkstein, Westphalia, and his mother, Anna Gertrude Ludwig, of Elberfeld. On the 4th of July following his birth, he was baptized by the Rev. Mr. Rauschenbusch, pastor of the Evangelical Lutheran Church, and confirmed in the fifteenth year of his age.

He received such an education, as the elementary schools, in the midst of the existing war troubles, afforded. His parents both died early; his father when he was fourteen years old, and his mother a year later. He was thus early thrown upon his own resources, and, though young in years, he manifested a deep interest in the welfare of his two younger sisters. After he had learned a trade in his native city, he journeyed, as the custom was, through Germany and Switzerland, in order to perfect himself in his calling, by means of the facilities afforded for such a purpose in the larger towns and cities.

In 1826, he came to Basel, and was urged by different persons at this place to devote himself to mission

*The facts used in making up this sketch, and some of the paragraphs, are taken from an obituary in the Ref. Ch. Mess., Aug. 19th, 1874.

work. It was here that the turning point in his life occurred. Though heretofore more or less given to skepticism, he yet could never divest himself of the impression, which the memorial verse given him by his pastor at his confirmation, made upon him: "What shall it profit a man, if he shall gain the whole world and lose his own soul?" Yea, it seemed ever to gain a stronger hold upon his mind.

The leadings of the prevenient grace of God in Christ, which in later years he more clearly understood, became from that time ever more manifest. Missionary Isenberg, from the Wupperthal, then a student at Basel Mission House, took an interest in him, and was the means, in the hands of God, of leading him to the truth as it is in Jesus, and to salvation in and through Him. He returned to his native place, under the impression, that the Lord had other designs in view in regard to him.

He had been scarcely a year in Wupperthal, before he was overtaken with serious illness, in the 28th year of his age.

Shortly after he recovered from his illness, he set up business for himself in the market town of Barmen, and on the 27th of April, 1829, was married to Maria Catharine Helena Hahn, of Kronenberg, near Elberfeld.

Two children were the fruit of this marriage, a daughter, Helena, who was married to the Rev. Carl Becker, at present pastor at Glassborough, N. J., and was taken to her heavenly rest, four years earlier than her father; and a son, Jacob Dahlman, pastor of Eman-

uel's Reformed Church in West Philadelphia. For full fifteen years he shared the joys and sorrows of life with his beloved wife. Many severe trials had they to pass through together, but a merciful Father helped them through them all, and they could joyfully magnify his grace, which was great towards them. After a six weeks' severe illness, during which the gracious Shepherd, Jesus Christ, was her rod and her staff upon which she leaned, He released her from all suffering and sorrow. She entered into her rest in the arms of her Saviour, in whom she believed, and who was precious to her, from her youth up, in the 48th year of her age.

On the 15th of April, 1845, he was married a second time, to Anna Wilhelmina Korten, of Barmen. She also was a fellow pilgrim in the journey to their eternal home. Shortly after his second marriage, he removed with his family to his native place, Elberfeld, and became a member of the Reformed Church, to which the other members of the family already belonged. From his spiritual stand-point he had, however, for years been cordially inclined to the doctrines of the Reformed Church. On Easter Monday, 1848, he embarked with his family on the ship *George Washington* for New York, where they landed on the 13th of June. After a brief detention, he left with his family for Wooster, Ohio. Here he formed the acquaintance of the Rev. Drs. Kaemmerer and Zahner, and C. Kuss, and I. H. Reiter. From this place he removed to Pittsburg, Pa., where for the third time he was taken with a severe illness. By the advice of his friends he now prepared himself privately for the office of the holy ministry. In

June, 1851, he visited a friend in Buffalo, N. Y., and, as the Classis of the Reformed Church was then in session, he sought and obtained license to preach the gospel, on condition that he remove within the bounds of said Classis, which he did in the autumn of the same year, and was chosen as pastor of the Evangelical Church at Lancaster, Erie county, N. Y., in 1852. After remaining here one year, he removed to Arnheim, Brown Co., Ohio, having been elected pastor of the Reformed Church in that place, in 1853. In the month of July, 1858, he removed East, and was for a time pastor of a German Presbyterian congregation, at Jamaica, L. I. Shortly after he commenced his labors here, he lost his wife, who died in February 1859. In the following year he was married a third time, to Mrs. Meta Albring. Soon after this he removed to North Hoboken. Having become pastor of the Reformed congregation at Melrose, N. Y., he entered upon his duties in January 1861, having connected with the Reformed Church in America.

In 1863, brother Dahlman became pastor of the Bethlehem Reformed Church in Glassborough, N. J. He continued pastor of this congregation for six years, at the close of which he removed to Bridesburg, Pa., and labored there for several years, as pastor of the Emanuel Reformed Church. In consequence of failing health he now retired from the active duties of the ministry. His remaining days were spent partly in Collegeville, Montgomery county, Pa., and partly with his son in Philadelphia, where he ended his earthly career.

Father Dahlman was a man of strong religious convictions, ardent zeal, and great energy of character, and

labored successfully in the several fields which he occupied. He was a man of faith and prayer, and in all his afflictions, as well as in his labors for the good of souls, the Lord graciously sustained and comforted him. After patiently suffering the will of God, he fell asleep in Jesus, on the first day of August, 1874, aged 73 years, 1 month, and 3 days.

On the afternoon of the 4th of August, his mortal remains were conveyed to their final resting place, attended by twelve ministers of the Reformed and other churches, and by a large number of Christian friends. The Rev. J. G. Neuber, pastor of the Bethlehem Reformed Church, delivered an address at the house. A sermon was preached in the church by the Rev. Julius Geyer of New York, and the Rev. Dr. J. G. Wiehle, pastor of the Salem Reformed Church, Philadelphia, attended to the services at the grave. His remains repose in the lot belonging to the Emanuel Reformed Church, in Mount Moriah Cemetery, near the line of Delaware county, Pa.—Requiescat in pace!

REV. CHARLES ZWISLER.

1803—1874.

Rev. Charles Zwislcr was born in Baltimore, Md., on the 30th of November, 1803.* His attention was drawn towards the ministry in early life. His studies were pursued under the direction of the Rev. Dr. Christian L. Becker, pastor of the Reformed Church of that city. He is said to have commenced preaching to congregations in Washington county, Pennsylvania, when he was but nineteen years of age. The Minutes of Synod for 1825, show, that he applied for license and ordination, at its annual sessions of that year in Philadelphia. His examination being sustained, he was ordained to the holy ministry on the evening of the 29th of September, along with the Rev. Jacob Helffenstein and C. Augustus Pauli, the former of whom survives him. Rev. Dr. W. Hendel, L. L. Hinsch, Dr. Samuel Helffenstein, and Dr. Lewis Mayer, constituted the committee of ordination.

Mr. Zwislcr first preached to four congregations, which were subsequently increased to seven, in Washington, Fayette, and Westmoreland counties, Pa., nearly, if not quite, all of which have since become lost to the Church, namely, Bethlehem, Washington, Stecher's and Horn's in Washington county, George's Creek, Fay-

*Ref. Ch. Mess., Jan. 27, 1875—obituary by the Rev. Dr. S. R. Fisher.

ette county, and Fork's and Hoffmann's in Westmoreland county.

In 1833, he removed to Wooster, Wayne county, Ohio, and took charge of nine congregations, which were subsequently reduced to seven. He labored in this field during a period of nine years. His next field of labor was Findlay, Hancock county, Ohio. His pastorate here was short, continuing only one year. In this time, however, he organized four congregations. During the next five years, he ministered to three congregations in Summit county, Ohio. After the close of this pastorate, he preached one year to four congregations at New Lisbon, Columbiana county, Ohio.

We next find him at Canfield, Mahoning Co., Ohio, where he ministered to four congregations, for a period of four years. He then returned to Wayne county, and preached the next four years to the two congregations, constituting the Congress charge. One year subsequent to this was given to the congregations he had formerly served, in Summit county. He then returned to Canfield, where he spent the remainder of his life, a period of about sixteen years. His last sermon was preached in November, 1873. After that date, the state of his health disqualified him for preaching, and he grew gradually weaker, the last seven weeks being confined to his bed, until he died. His death took place on the 19th of September, 1874, at the age of 70 years, 10 months, and 20 days.

From the above, it will be seen, that our deceased brother was abundant in labors, which were spread over a widely extended field, and continued through many

years. He was twice married; first to Miss Barbara Stecher, on the 4th of January, 1825. She died August 30th, 1833, and also one of his children. His second wife was Rebecca Keiser, to whom he was married on the 26th of December, 1833, and by whom he had thirteen children, nine sons, and four daughters, all of whom, save one, survive him, and, with the afflicted widow and many friends, mourn his departure.

All the ministers of the different denominations, residing in Canfield, were present at his funeral, and also nearly all the ministers of the Eastern Ohio Classis, and participated in the services. The Rev. H. Hilbish preached a sermon in the English language, from 1 Cor. xv. 26, and the Rev. J. B. Zumpe one in the German language, from Psalm xc. 10.

REV. BENJAMIN S. SCHNECK, D. D.

1806—1874.

In preparing this sketch we prefer using the accounts of his life and labors furnished by several of his ministerial brethren, who stood in the most intimate relations with the deceased, and are therefore admirably qualified to delineate his life and character. His early history and public services in the Church are taken from a sketch by the Rev. Dr. Samuel R. Fisher, his intimate friend and associate in labor during a long series of years.*

Dr. Schneck was born in the vicinity of Reading, Pa., March 14th, 1806, making his age at the time of his death, sixty-eight years, one month, and five days. His parents emigrated from Westphalia, Germany, and first located in Philadelphia, and subsequently at Reading, Pa. In each place, his father filled the position of schoolmaster and organist, as it then existed in the Reformed Church. His parents were pious, godly people, and reared their children in the fear of the Lord. Dr. Schneck was catechised and confirmed by the Rev. Wm. Pauli, then pastor of the Reformed Church at Reading. He early aspired to the work of the Christian ministry. After obtaining such preparatory education as the parochial school afforded, and adding to it by his own personal efforts, he placed himself under the tuition of the

*See obituary in Ref. Ch. Mess., April 29, 1874.

Rev. Dr. F. L. Herman, of Falconer Swamp, Montgomery county, Pa., who at that time prepared young men for the Christian ministry. His companions in study were the Revs. P. S. Fisher, R. A. Fisher, and A. L. Herman, with the two former of whom, especially, he ever stood in relations of the greatest intimacy.

After completing his course of study, he was licensed to preach the gospel by the "Free Synod," a secession from the Synod of the Reformed Church in the United States, of which the Rev. Dr. Herman was the leading member, at its annual sessions held in the Salem Reformed Church, Philadelphia, on the 6th of September, 1825. At the annual sessions of the same Synod, held in Reamstown, Pa., on the 5th of September, 1826, he was ordained to the work of the ministry, along with the Rev. P. S. Fisher, and Samuel Seibert. The committee of ordination on the occasion was composed of the Revs. F. L. Herman, J. S. Dubbs, C. G. Herman, J. C. Guldin, T. H. Leinbach, and H. Bibighaus.

His first charge was in Centre county, Pa. It consisted of seven congregations, and constituted a large and laborious missionary field. In 1828, he transferred his ecclesiastical relations from the "Free" to the regular Synod, at its annual sessions held in Mifflinburg, Pa., in the month of September of that year. Some objection to his reception was started by a few members of Synod, based on the supposed irregularity of his ordination, it having been performed by a body in secession. It was, however, overruled by the Synod, and he was received into full membership, after sustaining a satisfactory examination, and ever afterwards enjoyed the

esteem and confidence of his brethren generally. He continued to labor in Centre county, with encouraging success, laying the foundation of some of the Reformed congregations in that section of country, until the 1st of January, 1833. After spending a short time in missionary efforts in Centre county, and in other labors for the Church, he took charge of the congregations in Gettysburg, Pa., and vicinity, in September, 1834. He was regularly installed as pastor over the congregations by a committee of the Synod, which, together with the installation of the Rev. H. L. Rice, as pastor of the congregation of Chambersburg, Pa., which took place about the same time, were the first regular services of this kind performed in the Reformed Church.

Dr. Schneck did not continue pastor of the Gettysburg charge for any length of time. In consequence of failing health, he was obliged to resign his charge in the fall of 1835. In September of that year, the "Messenger of the Reformed Church," which had been previously issued as a semi-monthly from York, Pa., was removed to Chambersburg, Pa., and issued as a weekly sheet, under the title of the "Weekly Messenger." After the issue of several numbers under the direction of the Rev. H. L. Rice, the Rev. Dr. Schneck, who had issued the specimen number on the 18th of July previous, was induced to take charge of the paper as editor, in which relation he continued until 1844. In the commencement of 1840, the present editor of the "Messenger"* became associated with him in the editorial management of the paper. His relation to the "Messenger"

*Rev. Dr. Fisher—D. Y. H.

was resumed in the fall of 1847, and continued until 1852.

During Dr. Schneck's pastorate at Gettysburg, he commenced the publication of a semi-monthly paper in the German language, entitled "Christliche Herold." It was transferred, however, to his successor in the pastorate of Gettysburg, the Rev. Samuel Gutelius, some time after he had assumed the editorship of the "Messenger." In January, 1840, the printing establishment of the Reformed Church was opened at Chambersburg. At the same time, the "Christliche Zeitschrift," as the paper was now called, was transferred to Chambersburg, with which a paper entitled "Evangelische Kirchenzeitung," published by the Rev. J. C. Guldin, had been united. Of the editorship of this paper, the title being subsequently changed to that of "Reformirte Kirchenzeitung," the Rev. Dr. Schneck took charge, and continued in this relation until the printing establishment was destroyed in 1864, and the seat of publication removed to Philadelphia, except an interval of five years, from 1852 to 1857, during which the paper was edited by Rev. Samuel Miller. From 1849 until 1852, he was assisted in the editorship of the "Kirchenzeitung" by the Rev. N. Gehr.

At different intervals, during his connection with the publication interests of the Church, he ministered to congregations in the vicinity of Chambersburg. In 1855, he took charge of the St. John's Reformed Church at Chambersburg, a small German interest, in the pastorate of which he continued until the time of his death.

Dr. Schneck was an earnest, practical preacher. In

his earlier years, he is said to have possessed more than ordinary preaching powers. His delivery, however, became subsequently somewhat impaired from an affection of the throat, which, at one time, had laid him aside for a season. He was still able to attract the attention of his audience, and never failed to attach his people to him, by his personal intercourse.

He was a genial companion. Though subject to occasional depression of spirits, the result of bodily infirmity, he was yet generally full of animation, and, when in his happy moods, could entertain his associates most pleasantly and instructively. Our personal relations to him, which were long of the most intimate nature, were generally pleasant and harmonious. He was highly esteemed as a citizen, and generally respected in the community, in the midst of which he lived. For some time before his death, he was Professor of German in the Wilson Female College, an institution under the auspices of the Presbyterian Church in the vicinity of Chambersburg.

In the earlier part of his life, he took an active part in the affairs of his Church. Prominent positions were at different times assigned him. He was President of the Synod, which met in Philadelphia in 1839, and in 1843, was, along with the Rev. Dr. T. L. Hoffeditz, appointed a commissioner to Germany, when an effort was made to transfer the Rev. F. W. Krummacher, of Elberfeld, to the Theological Seminary at Mercersburg, Pa., which resulted in introducing the Rev. Dr. Schaff into that position. A professorship in the Theological Seminary at Tiffin, Ohio, had been tendered him, which

he was induced to decline. The degree of D. D. was conferred upon him by Marshall College in 1845. Though no profound Theologian, he possessed a considerable amount of general information, and moved easily in the practical element. He was a genial writer, excelling especially in the descriptive, and such other productions as draw upon the feelings and the imagination. He could please as well as instruct. The latter part of his life was spent in comparative retirement from the active affairs of the Church.

On the 30th of June, 1836, Dr. Schneck was married by the Rev. D. Denny, to Miss Rebecca Riddle, of Chambersburg, who remains to mourn his loss, and for whom his departure will awaken a universal sympathy. May God sustain her in her heavy bereavement.

Dr. Schneck's last illness was of short duration, but exceedingly painful and rapid in its progress. On Monday evening preceding his death, he was unusually well, but during the night, was seized with *pleuro-pneumonia*, which, baffling the best medical skill, proved fatal on the following Sunday morning, April 19th, 1874, bringing his age to sixty-eight years, one month, and five days.

On Tuesday, the 21st of April, his body was laid away to rest, in the glorious hope of the resurrection of the just. It now lies buried beneath the fir trees in the God's-acre, attached to Zion's Reformed Church, Chambersburg, by the side of his only son, with provisions for one, who is only waiting till her change will come.

The burial was conducted with proper Christian solemnity. The services at the house of the deceased

were conducted by Drs. Davis, Bausman and Kennedy, and Rev. J. Agnew Crawford, after which the benediction was given by the venerable Dr. S. W. Crawford of the Reformed Presbyterian Church. The principal service was held at Zion's Reformed Church, to which the remains were accompanied by an unusually large number of his brethren and a large concourse of people, —the members of Dr. Schneck's little flock, the members of Wilson College, Directors of the Chambersburg bank, going as bodies. The corpse was taken into the church, during which the 90th Psalm was chanted. The church was not draped in mourning, but lilies were placed in the vases at the chancel. At this point, a beautiful floral offering was placed upon the coffin by the pupils of Wilson Female College. It was wrought into the exquisite Christian symbol, combining an anchor and a cross, and it was a most appropriate tribute from those, to whom Dr. Schneck had devoted the last days of his life.

The following was the order of service. Invocation by Rev. J. Hassler. The 297th hymn was announced by Rev. I. N. Hays; the Scriptures were read by Dr. Gerhart and Rev. W. F. Colliflower; prayer by Rev. Dr. F. W. Kremer. A sketch of the life of the deceased was read by the pastor of the Church; Drs. Bomberger and Bausman delivered addresses. The 120th hymn was announced by Rev. W. H. H. Hibshman. Rev. J. S. Foulk gave the benediction.

The services at the grave were conducted by the pastor of the church, assisted by Rev. N. Gehr and Rev. Dr. Hodgson, of the Methodist Church.

Dr. Schneck was one of the best citizens of the place, in which he spent so large a portion of his life. Many temporal trusts were committed to him. He was frequently elected director of the public schools; and was at the time of his death, a director of the First National Bank. For years he was President of the Franklin County Bible Society, and was fully identified with general interests of that kind, so that his presence and influence will be greatly missed in the community.*

*See obituary by the Rev. Dr. P. S. Davis, in Ref. Ch. Mess., April 29, 1874.

REV. JOHN ARDÜSER.

1844—1874.

Mr. Ardüser was born in a wild mountain valley in the Canton of Graubünden, Switzerland. The exact time of his birth is unknown ; it was, however, sometime in the year 1844, or in the early part of 1845. He lost his father when he was seven years of age ; but received a pious training and a good education from his mother, with the aid of an excellent step-father. He was educated for a schoolmaster, and taught for a short time in Pesciario, Italy, and subsequently also in a neighboring village. In the summer of 1866, he emigrated to America, and, after spending two years in various pursuits, entered the Theological institution of the Evangelical Synod of the North West, to prepare for the Christian ministry.

In May, 1869, he was licensed to preach the gospel along with three others, by the Synod of Ohio, which convened that year in Delaware, Ohio, and was subsequently ordained to the work of the ministry by the Iowa Classis. His first field of labor was Plainfield and Charles city, Iowa. In October, 1871, he accepted a call from the Reformed Church, in Linton, Indiana. He labored here, however, only one year, his health having failed, disabling him for ministerial work, much to the regret of his people, by whom he was highly esteemed.

In October, 1872, he returned to Europe, in the hope of being able to obtain relief from skillful medical treatment, and with the purpose, in that event, of returning to his charge. His expectations in this respect were, however, not realized. After continuing to suffer some time from his disease, with occasionally short intervals of apparent relief, this young brother in the ministry died in Switzerland, on the 17th of May, 1874, in the 30th year of his age. He is represented as having been a meek and humble Christian, distinguished for his simplicity and unpretentiousness. The writer of this obituary notice deeply laments his departure as that of a brother beloved.*

*See Ref. Ch. Mess., August 12th, 1874.

REV. CHRISTIAN KESSLER.

1845—1874.

Mr. Kessler was born in Schiers, Canton de Grison, Switzerland, Nov. 13th, 1845. When not quite two years old, his parents—John Kessler and Burga, his wife—emigrated to America, residing first in Baltimore, Md., about one year, when they removed to Reading, Pa. Here Christian spent his boyhood and early youth, and laid the foundation for his future usefulness. At the age of twenty-one, he entered the College, at Mercersburg, Pa., where he graduated in 1871. During the last two years of his Academic course, he also pursued his theological studies, and completed the same in the Seminary at Lancaster, Pa., in 1872. In the meantime he regularly supplied the St. John's Church at Reading, Pa., where he was ordained in May of the same year, and installed as pastor. He remained here until April, 1873, when he removed to Lehighton, Pa., where he died of consumption, May 26th, 1874, in the bloom and vigor of youth.

. This young brother's public career was but brief, and the fond hopes which clustered around his person and ministry, were early doomed to disappointment. He, however, approved himself a faithful, earnest, and consistent servant of the Lord; and both his person and his ministry, will be kept in grateful remembrance by all who enjoyed the pleasure of his acquaintance. A

just and beautiful tribute is paid to his memory by the Rev. Dr. T. G. Apple, which, with slight changes, we give in preference to anything we could produce. He says:*

We became acquainted with Mr. Kessler, first, about eight years ago, when he came to Mercersburg to commence his studies there. He had already made considerable progress in his preparatory course, so that in the fall of 1867, he was prepared to enter the Freshman class in Mercersburg College. Having passed through the regular course of four years, he graduated in that institution in 1871. He was a member of the first class Mercersburg College graduated, the class being composed of two members, himself and W. L. Heyser, of Chambersburg. During his course in Mercersburg College, Mr. Kessler rendered some assistance in teaching, and during the last two years, he pursued his theological studies also in the Seminary. When the Seminary was removed, in 1871, he came to Lancaster and finished his studies. During this last year of his course, he regularly supplied St. John's congregation in Reading, Pa., by permission of Lebanon Classis. After he graduated in the Seminary, he became pastor of the above-named congregation in Reading, which he was compelled to resign after a short time on account of ill-health. Subsequently he took charge of a congregation and select school in Lehighton, where he labored with fair promise until he was again compelled to desist by reason of failing health. In the summer of 1872, he was married to Miss Mary C. Laubaugh of Chambersburg.

*Ref. Ch. Mess., June 10th, 1874.

In the fall of 1873, he went on a visit to a sister in California, hoping to recruit his health. For a time he was encouraged to hope that his desired blessing would be granted to him, but this hope was doomed to disappointment, and in the spring of the present year, he started on his return voyage. He reached home about four weeks before his death, and though much wearied and worn by disease and the long, tiresome sea voyage, he revived again in the presence of his family, consisting now of wife and child. But the Lord saw fit to call him to his long home, and on a bright May morning when the birds sang their matin song, and flowers bloomed, he fell peacefully asleep in Jesus. On the Sunday previous he partook of the Holy Supper for the last time, and expressed his firm trust and confidence in his Lord and Saviour. Mr. Kessler departed this life at Lehighton, Pa., on the morning of May 26th, 1874, aged 28 years, six months, and 13 days. His funeral took place on Friday, the 29th of May. A service was held at Lehighton in the morning. Rev. L. K. Derr preached in the German language. The body was then brought to Reading, accompanied by a number of friends, and a second service was held in St. Paul's Church, where the writer preached in English, and Dr. Bausman in German; Dr. McCauley and Revs. Mosser, Shumaker, and Shultz, also, took part in the services, after which his remains were laid to rest in the beautiful cemetery there beside those of his mother, who died while he was in California.

During six years, from the time he commenced his studies in Mercersburg, until he closed them in the

Seminary at Lancaster, Mr. Kessler was under my instruction. In our daily intercourse in the class-room, through all these years, in summer and winter, in spring and fall,—in frequent and familiar intercourse in the study and the social circle, as also in the Church in its stated worship, he grew in my acquaintance and sympathy, until he was to me as a son. The last letter he wrote me before he started for California, he addressed to me as a father, and asked me to think of him as a son.

Mr. Kessler was a Swiss by birth. He commenced the Christian life in his baptism in his native Swiss mountains, and carried forward the work of his life faithfully and earnestly in this country. He was confirmed by the Rev. A. S. Leinbach, at Reading. He possessed the deep, frank, social and affectionate Swiss spirit; and inherited, as it were, from his parents that tinge of sadness or home sickness, which sometimes came over him, and which he unconsciously turned into a tender longing for the far-off heavenly home, as he sat listening to the strains of sweet music. He was a diligent student, a warm-hearted friend, a consistent Christian. His kind pastor, Dr. Bausman, who started him in his studies, and aided and encouraged him on his way, was a true spiritual father to him. His early death will cause sorrow in the heart of his surviving class-mate, in the hearts of the students and professors who knew him so well in the College at Mercersburg and in the Theological Seminary. How shall we comfort a bereaved wife, a sorrowing father, and grief-stricken brothers and sisters? Only by pointing them

to Him who on the morning of the resurrection appeared to Mary and called her by name; who said, "I am the resurrection and the life," to the disconsolate sisters at Bethany; and who is the same, yesterday, to-day, and forever. Let all of us who mourn his death, seek comfort and rest in Him, and pray that He may be our stay and support in a dying hour! Here we close this humble tribute to a dear friend and brother in the ministry of reconciliation.

REV. HENRY ERNEST FRED. VOIGT.

1785—1875.

This esteemed father in the Church, and devoted servant of God, was born at Leidenhausen, Fuerstenthum Lippedetmold, Germany, November 2d, 1785. Of his family connections we have no knowledge, nor of his early life. His father, however, was Superintendent of the Principality of Lippedetmold, and is said to have been a man of commanding presence, extensive learning, and an earnest preacher and defender of the Reformed faith. It will, therefore, be readily inferred, that his son, upon whose grave we now lay this tribute of reverential love and esteem, was trained from infancy in the doctrines and duties of our holy religion. At the proper age he was confirmed according to the custom of the Reformed Church, and soon after commenced the course of study necessary to prepare him for the ministry. He graduated at the University of Jena, after which he was tutor for several years, in a private family. He then received and accepted the appointment of assistant pastor at Bega. How long he held this appointment, is not known, but it is likely not more than two years. For six years, after the expiration of his term of service at Bega, he was pastor of the Reformed congregation at Augustdorf.

He came to America about the year 1824, and preached for some time, immediately after his arrival, in

Northampton county, Pa. He then went West, and labored for six years as missionary in Eastern Ohio. There is good reason to believe that his efforts to establish the Church among the Germans of that section, which was then known as the "back-woods," were largely successful. He is still remembered by some of the older inhabitants of Stark, Columbiana, and Harrison counties, Ohio, and spoken of with respectful reverence and love.*

The date of his arrival in this country, however, as well as the scene of his earliest ministry, is involved in some difficulty. In the minutes of the Synod for 1827, we find it stated, that, having lately arrived here, he made application to be received into connection with the Synod. The committee appointed to examine his testimonials, reported favorably, and he was accordingly received as a member of that body.† During the year 1827—1828, he had charge of four congregations in Somerset county, Pa. His pastorate in Eastern Ohio, accordingly, lasted only about four years, that is from 1829 to 1832. In 1833, he is reported as pastor of four congregations in Westmoreland county, Pa. He also served congregations other than those which constituted his regular charge, the whole number at one time amounting to eight.

He continued to labor in this large field about twenty years, when the infirmities of old age, and the increasing demand for English services, rendered the formation of new charges, and the settlement of English

*See obituary by Rev. T. J. Barkley, in *Ref. Ch. Mess.*, Feb. 3d, 1875. †See minutes of Synod, 1827, pp. 7, 11.

pastors a necessity. Father Voigt, however, continued to preach in the charge, and also at other points, till within a few years of his death. He preached for the last time, on the 22d of September, 1872, in St. Paul's Church, near Pleasant Unity, to a crowded house. He also spoke at the unveiling of the Weber Monument, in the summer of 1874.

As a preacher, father Voigt was earnest and forcible. His manner of presenting the truths of the gospel, left no doubt in the minds of his hearers, as to the sincerity of his own mind and heart. He felt all that he said. Often while speaking of the love of God, in Christ, to dying men, tears would flow from his eyes. He was mighty in the Scriptures, having apparently memorized the whole of both the Old and New Testaments. So remarkable was his memory, that he could without difficulty give the chapter and verse of any passage referred to.

As father Voigt kept no diary, we have no data from which to form any definite conclusions respecting the success of his ministerial labors. How many he baptized, confirmed, married, and buried, is known only to God and himself. We can, however, safely say, that many, through his instrumentality, were brought to a saving knowledge of Christ Jesus. A life so earnest, and so wholly devoted to the service of the Master, as his was, is never a failure. His is not a starless crown.

On the 28th of July, 1820, he was married to Miss Louisa Cronmeyer, who, after fifty-four years of wedded life, is left behind, "only waiting till the shadows are a little longer grown," when she, freed from the

burdens of this life, shall be admitted into the state of joy, into which her sainted husband has entered. The Lord comfort and support her unto the end. Six children were born unto them—two sons and four daughters, all of whom are yet living, except the youngest son, who died in early life.

Father Voigt was blessed with a remarkably vigorous constitution. His vitality was of the highest order. All the organs of his body performed their respective functions in almost perfect harmony. There was no jar as the process of life was carried forward and maintained, with astonishing power, until almost the end of his long life. He labored in the active duties of the ministry, at least half a century, and never knew what sickness meant, until about two months before his death, at which time his vital powers began to fail so rapidly, that no hope was entertained of his recovery. He braved the cold of winter, and the heat of summer, in the discharge of his duties, often traveling many miles on foot, over the hills and bad roads of Westmoreland county, to fill his appointments. His was a life of toil and exposure, which only the most vigorous constitution, supported by the grace of God, could have endured.

But more remarkable than his wonderful physical powers, was his faithfulness to the vows he had assumed before God, angels, and men. He was never known to waver in his allegiance to the Church of his fathers. Her faith, doctrines, and worship, were dear to his heart. In her he realized the Communion of Saints. And yet he was pre-eminently a man of peace. Like

St. John, leaning on the bosom of his Master, and living in the inner circles of divine love, he went forth bearing the precious seed of the gospel of love to plant in the soil of human hearts. He was always calm and trustful, hardly ever doubting that all things under the controlling power of God's Spirit, would eventuate in the glory of God, and the good of men. This earnest, in-offensive, loving spirit, secured for him the affectionate esteem of all classes. He had no enemies. As he lived, so he died, humbly trusting in the redeeming love of his blessed Lord and Master.

About three weeks before his death, he partook of the Holy Communion, administered by the pastor of the family. On this occasion, although prostrated and suffering in body, and his mind, in a measure, darkened to the realities of this world, "he spoke with delight of the love of Christ manifested in giving His body to be broken, and His blood to be shed for us." When addressed on the subject of his approaching dissolution, about two weeks before it occurred, he manifested no fear of death, but seemed eager to depart and be with Christ. And so about noon, when the sun was in the meridian, father Voigt passed from earth, into the bright light of heaven.

He died surrounded by his family, and other friends, at Mount Pleasant, Westmoreland county, Pa., January 14th, 1875, aged 89 years, 2 months, and 12 days.

His funeral took place on the 16th of January. Appropriate services were conducted at the house, by Rev. J. I. Swander, and at the church, by Revs. J. W. Love, A. E. Truxal, and T. J. Barkley. The beauti-

ful service of the "Order of Worship," for the burial of the dead, was read at the grave, by the pastor of the family, Rev. D. B. Lady, the other ministers joining in the responses. His body was committed to the ground, with the certain hope of the resurrection at the last day, and of the life of the world to come, in the graveyard, belonging to St. John's Church, near Mt. Pleasant. He rests in God.

Father Voigt, in his subsequent life, fully justified the good opinion which his brethren in the ministry had of him when young, and which is beautifully expressed in connection with his reception as a member of Synod. The committee to whom his case had been referred, say: "We can confidently assure the Reverend Synod that Brother Voigt has the most satisfactory testimonials both as to his acquirements and his moral character. We heartily rejoice in this fact, and cannot suppress the wish that all German ministers might be able to produce such testimonials. It is our opinion that Brother Voigt will be a useful laborer in our American vineyard and an honor to this body." But, better still, he was an earnest and sincere Christian—a humble and devoted follower of the meek and lowly Jesus. He walked with God, and is not; for God hath taken him to Himself. He is sadly missed in his former home. He is missed in the Church. He will no more answer to the roll-call of his Classis, from whose annual meetings he was seldom absent. He has entered into the rest which remaineth for the people of God.

REV. JOHN ZUILCH.*

1796—1875.

The Rev. John Zuilch was born April 3d, 1796, in the city of Cassel, electorate of Hesse Cassel, Germany. His parents were John Zuilch and his wife Susanna Wilhelmina. His mother was a native of France. When the subject of this sketch was but four years old, his parents emigrated with him to America, and settled in Baltimore. Thence they subsequently removed to Philadelphia, and became members of the Race Street Church, which was then under the pastoral care of the Rev. Dr. Samuel Helffenstein.

Having received confirmation at the hands of his pastor, his mind was early directed to the office of the sacred ministry. For several years he received instruction in Theology, from his pastor, the Rev. Dr. Helffenstein, and, at the Synod convened in New Holland, Lancaster county, Pa., September 3d, 1816, he was licensed and ordained to the office and work of the holy ministry, and installed as pastor of three congregations, in Lynn township, Lehigh county, Pa., from which he had received a call. He preached his first sermon in his charge, on the 17th of September, 1816, in a small church known as St. Jacob's church, and from that time to the day of his death—a period of more than fifty-eight years—he continued to minister to the same people.

*Obituary in Ref. Ch. Mess., Feb. 17, 1875.

Father Zuilch's charge was mountainous, and hence very laborious. During his earlier ministry, he was exposed to trials and privations, of which we can hardly form a just conception. He always rode on horseback. That which was at first a necessity, in consequence of the roughness of the roads, became at length a settled habit, and he never employed any other means of reaching his appointments.

In the course of time, Father Zuilch extended his field of labor by organizing new congregations, in destitute portions of Berks, Schuylkill, and Carbon counties. For several years he also preached in Allentown; at first, if we remember correctly, as assistant to the Rev. John Gobrecht. At various times, he, in this way, served the following congregations: Jacob's, New Bethel, West Penn, East Penn, Ringgold, Allentown, Wesnersville, Mahony, Tamaqua, McKeanburg, and Red church. At the time of his death, he served six congregations, including those of which he assumed charge at the beginning of his ministry. Up to the year 1857, he kept a careful record of his ministerial acts, but after that time he seems to have recorded only the marriages solemnized by him, as no other records have been found. From 1816 to 1857, he baptized 3928 persons, confirmed 1775, and attended 1132 funerals. During his entire ministry he performed the marriage service 818 times.

In the year 1821, Mr. Zuilch was united in matrimony, by the Rev. C. G. Herman, to Miss Rebecca Harmony. This union was blessed with ten children—three sons and seven daughters—of whom all but four

daughters preceded their father to a better world. A very promising son, who was preparing for the ministry, died before he had completed his studies. Mrs. Zuilch died in 1869, since which time his home was made comfortable by two of his daughters, who remained with their father and attended to his wants.

On the 28th of January, 1875, Father Zuilch preached for the last time, at the funeral of one of his members, on which occasion he complained of dizziness. On the evening of the second of February he retired apparently in his usual health, and was next morning found dead in his bed. He seems to have passed away without a struggle. His age, at the time of his death, was 79 years, 9 months, and 29 days. The funeral took place on Monday, the 8th of February. It is said to have been the largest funeral ever held in Lynn township. At the house of mourning, Rev. G. F. J. Iaeger, who had been his Lutheran colleague during the greater portion of his ministry, delivered a beautiful and affecting address. Rev. A. J. G. Dubbs preached in the church, on Luke 2 : 29. The following ministers were also present and took part in the services : Revs. Messrs. Bausman, Graeff, Kurtz, Keyser, Weiss, and Bartholomew, of the Reformed ; and Fegely, Thos. Iaeger, Strauss, Schnull, and Schmidt, of the Lutheran church.

Father Zuilch was buried in the cemetery of Jacob's church, about a mile distant from the village of Steinsville, where he had resided. It was fitting, that he should be laid to rest among his spiritual children, and at a place hallowed by so many years of faithful and persevering labor. In his career, there are, we think, many things worthy of admiration, and challenging our

most careful and constant imitation. Though his youth had been spent exclusively in cities, he did not hesitate to devote his whole life to a remote and laborious field. In these days of restlessness on the part of pastors and congregations, it is certainly a beautiful sight to behold a genuine old-fashioned pastorate, extending through more than half a century, and only ending with life itself. By faithful and persevering labor, sustained by the affection of his people, Father Zuilch was enabled to accomplish a noble work for the Church and for the community in which he dwelt. He has now gone to his reward, but we trust the mutual faithfulness of this earnest pastor, and his affectionate people, will be held in remembrance by many future generations.

It is utterly impossible for us to form a just conception of the amount of physical labor performed by this venerable and faithful servant of the Lord. For more than half a century—over fifty-eight years—he continued in the service of his Master, earnestly and conscientiously discharging all his duties as a minister of the gospel. His charge, which was always composed of a large number of congregations, extended over an immense territory, and consequently required a vast amount of travel, and that, generally, over the very worst and most dangerous of roads. Thousands upon thousands of miles of these rough and mountainous highways and by-ways had to be gone over annually. Frequently these roads were in a condition that rendered them next to impassable. Most of the time, as we have seen, they were traversed by Father Zuilch on horseback. During the winter season the mountains were often covered with deep snow, and often, too, with ice. Father Zuilch

stated, that sometimes he could get down the steep mountain only by putting his overcoat under him and sliding down the steep declivities—having been obliged to make his way to his preaching places on foot.

How often he had to traverse this vast territory over which his charge extended, we may judge in part, but only imperfectly, when we remember, that, besides his regular Sunday services, he attended to about fifteen hundred funerals, and to half as many weddings, besides the thousands of catechetical exercises—all of which required long journeys. He also baptized, during his long ministry, between five and six thousand children. Many of these baptisms were administered in the homes of his scattered parishioners, requiring an additional amount of labor. Add to all this, the visiting of the sick and the dying, the ordinary pastoral calls and social duties, attendance on the meetings of Classis and Synod, and the multifarious other claims upon his time and attention, and you may form some idea of the extent and vastness of Father Zuilch's engagements. All honor to the heroic pioneer laborers of the Reformed Church in America!

The personal appearance of Father Zuilch was peculiar. He was tall and slender, with sharp features and an earnest look. His voice was rather weak and husky, his utterance slow and distinct, his delivery labored and accompanied with little action; yet were his discourses interesting and instructive. He was constitutionally weak, and his long service in the Church and his abundant labors must have been accompanied with much suffering and painful experiences. He now rests from all his labors—asleep in Christ!

REV. DANIEL WEISER, D. D.

1799—1875.

Dr. Weiser was one of the oldest and most esteemed of our country pastors. He was in the sacred office above half a century, and in the active duties of the ministry about forty years—the greater part of which time he spent among the people in whose midst he fell asleep. As a very full and satisfactory account of his life and labors was prepared by the Rev. Dr. B. Bausman,* and read on the day of his funeral, we shall, instead of our own, use his sketch, with only a few slight changes, and such additions as may be necessary to complete the picture of the good man's life, and the solemnities connected with his funeral obsequies.

Daniel Weiser was born in Selinsgrove, then Northumberland, later Union, and now Snyder county, Pa., January 13th, 1799. He was the youngest of eleven children born to Conrad and Barbara Weiser. The Weiser family came originally from the village of Great Ashbach in Wuertemberg, Europe. In this village his ancestry were born as far back as they can be traced, and here the most of them lie buried. Dr. Daniel Weiser belongs to the ninth generation, so far as the family can be traced. His great-grandfather, Conrad Weiser, the celebrated Indian interpreter and pioneer of the last century, emigrated to this country in 1710—

*See Ref. Ch. Mess., Dec. 15th, 1875.

first to New York, and thence to Tulpehocken, a place near Womelsdorf, in Berks county, Pa. Some of his descendants emigrated to Northumberland county, from whom our deceased friend and father in Christ derived his birth.

In infancy he was baptized in what was then the old Lutheran and Reformed Church, in Selinsgrove, Pa., by the Rev. Jascusky, pastor of the Lutheran congregation. The sponsors at his baptism were Daniel and Susanna Rhoads. After the former he was named. His father died when he was still quite young, but his widowed mother was left to nurture, teach, and train him during his childhood in the way of godliness. Towards manhood he entered his brother's store as a clerk and errand boy. He was confirmed in the same church in which he was baptized, in 1818, by the Rev. Isaac Gerhart, then pastor of the Reformed congregation there. In 1814, when the nation was threatened by a foreign foe, he served four months as a volunteer in the United States Army. For this service he drew, in 1861, 160 acres of bounty land, and from 1871 to the day of his death, a pension of \$12 per month. In his youth he served an apprenticeship and learned the trade of a nailsmith in Lewisburg, Pa.

The efforts of his pious mother and of his godly pastor, were attended with the divine blessing. Not only did he strive to lead a pious life in a more private calling, but felt himself strongly drawn to the office of the holy ministry. He began the study for his sacred calling in 1819, with Rev. James R. Reily, in Hagerstown, Md. His fellow-students at the time were D,

Bossler, J. Mayer and J. Hoffman, who all died before him. In 1820, he began his studies under the Rev. Yost Henry Fries, in Mifflinburg, Union county, Pa., in company with the students Snyder and Samuel Gute-lius. Both preceded him to the eternal world. At a meeting of the Synod of the United States, held in Baltimore, Md., in September, 1823, he was licensed to preach the gospel, and was subsequently ordained to the work of the ministry, at the Synod which convened at Bedford, Pa., in September, 1824.

He entered, immediately after he was licensed, upon his first charge, consisting of three congregations, in and in the neighborhood of Selinsgrove. In 1824, his field of labor was greatly enlarged. Westward from Selinsgrove many members of the Reformed Church were scattered like sheep without a shepherd. These hearing of his skill and zeal as a faithful pastor, appealed to him for the bread of life. He did his utmost to minister to them, extending his field until he had eleven congregations and three preaching points, scattered over a large district of country. In order to reach his appointments and ministrations at fourteen different places, he needed the constant use of two or three horses.

After laboring in this field for a period of ten years, he accepted a call from New Goshenhoppen and Great Swamp, in Montgomery county, Pa., in 1833. Here he labored with untiring zeal, and unswerving fidelity to his Master and to the souls committed to his trust, for a period of thirty years, till 1863. At this time he voluntarily withdrew from the active pastorate of the charge, and was succeeded by his son, Dr. C. Z. Weiser,

who has been its efficient and beloved pastor to this present.

During the forty years of his active ministry, he served but two charges. Since his retirement in 1863, however, he frequently assisted his son, and supplied the pulpits of neighboring brethren. He spent fifty-two years in the ministry. He preached his last sermon in the two churches of this charge (New Goshenhoppen and Great Swamp) during the absence of his son at the late meeting of the Synod of the U. S. at Lancaster, Pa., on November 6th, 1875. His text was Rev. 22: 12. "And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Father Weiser was married twice. In 1824, he was married to Lydia Ruth, of Milton, Pa. Seven months after their marriage, while he was attending a meeting of the Synod, at Bedford, Pa., his wife died suddenly of yellow fever. In 1826, he entered into matrimony a second time, with Caroline Boyer, daughter of Gen. Philip Boyer, of Norristown, Pa. Five children were born to them—four sons and one daughter. Two sons died shortly after their birth, and Calvin died in his sixteenth year. Two survive—Rev. C. Z. Weiser, D. D., and Mrs. Emma H. Miller, wife of Rev. Prof. George H. Miller. On August 11th, 1834, his second wife died at Pottstown, Pa. Since then, for a period of forty-one years, he continued a widower, living for the last thirteen years with his son.

During the fifty-two years of his ministry, he preached 2,934 sermons on regular Lord's days, 1,271

funeral sermons; baptized 5,392 persons, confirmed 1,731, and administered the Holy Communion to 24,933 persons. He officiated at ten corner-stone layings and dedications, and declined accepting many invitations to officiate at similar services. He built two new churches. He preached on every Fast and Festival day of Church and State. With one single exception, he never preached more than once on the same text, at a regular service. During a period of thirty years, he missed but one regular service on account of sickness. He was prompt in meeting all his appointments; he was never known to be five minutes late at any one of them. He had a warm, loving heart and strong pastoral attachments to his members and congregations. He declined calls from other charges, preferring to labor, to live, and to die among his spiritual children; a venerable patriarch among a grateful people, whose busy, godly life, and beautiful, peaceful old age, was to them a daily benediction, blessing them to the last, and they blessing him and his memory, as they do on this mournful day with streaming eyes around his bier.

Father Weiser was a hard-working pastor, a close student, and a good preacher. A few years ago, the title of D. D. was conferred on him by Franklin and Marshall College. He traveled 65,000 miles in attending to his ministerial work. He was the pioneer in the Sunday School work, especially in the country charges of East Penna. He began his work for this cause by holding a children's service, and gradually trained the people for the Sunday School. He was prudent, yet fearless and firm in contending against the sins and

errors of the day. He labored earnestly to cultivate habits of piety and benevolence among his people, the results of which extend far beyond his immediate field of labor. He was a true friend of our College and Seminary. To the latter he left a legacy of \$500. He was true to the doctrine and usages of his Church in the face of great opposition and personal sacrifices. It was a pleasure to see him enjoy the fruits and victory of his severe labors, in his serene old age, and to see the work he had so nobly begun, so successfully carried forward by his son. Whilst others reaped what he had sown, God allowed both him that sowed, and him that reapeth, to rejoice together.

The Lord blessed our deceased father with an active, cheerful, and hopeful mind and a vigorous body. With very few and slight exceptions, he enjoyed uninterrupted health through life. Despite this blessing, he had an impression for many years that his life would end by apoplexy. At several different times he had slight attacks of this disease. Nearly four days before his death he complained of a cold. While sitting on a chair in his room, on November 21st, at 7 P. M., he sank down and slipped off his seat, down a flight of steps. He was taken to bed, where, after lingering with occasional intervals of consciousness for ten days, he fell sweetly asleep in the Lord, on December 2d, 1875, at 1½ o'clock P. M., aged 76 years, 10 months, and 19 days.

The funeral services were held on Thursday, the 9th of December, in the New Goshenhoppen Church, near Pennsburg, Montgomery county, Pa., and were

largely attended. There were present twenty-eight ministers of the gospel—twenty-four of whom belonged to the Reformed Church.

The solemnities occupied about three hours and a half, and were carried forward under the general direction of the Rev. A. J. G. Dubbs.

The corpse was placed immediately in front of the altar. The services were introduced by a solemn requiem from the choir of the congregation, which also conducted the remaining portion of the music included in the solemnities. A portion of Scripture was read by the Rev. J. W. Steinmetz, and the liturgical exercises conducted by the Rev. N. S. Strassburger. Brief discourses were delivered by the Rev. A. J. G. Dubbs and Dr. C. F. McCauley, the former in the German and the latter in the English language. A sketch of the life and labors of the deceased was read by the Rev. A. S. Leinbach and Dr. B. Bausman, the former in German and the latter in English. Brief addresses were then delivered by the Rev. Drs. C. H. Leinbach, J. H. A. Bomberger and J. W. Nevin, the former in the German and the latter two in the English language. The sermons, as well as the addresses, were all highly appropriate, and dwelt largely upon the character and labors of the deceased, and sought to turn the occasion to proper profitable account. It would occupy more space than we have to spare to give even an outline of their contents.

At the close of the solemnities in the church, the remains of our deceased brother were conveyed to their final resting place, by a number of his ministerial breth-

ren. The liturgical services at the grave were conducted by the Rev. L. D. Leberman, and the apostolic benediction pronounced by the Rev. D. B. Albright. The large assembly then dispersed immediately to their homes, except the ministerial brethren and friends from a distance, who were furnished with refreshments in the house adjacent to the church occupied by the organist, Mr. Gerhart. All things passed off with due decorum and solemnity.*

Dr. Bausman concludes his sketch of the deceased with the following beautiful and appropriate words: "With mingled sadness and pleasure I lay this brief sketch of Father Weiser's life and labors as a chaplet of love on his bier. His once noble and venerable form, so familiar to you his dear people, and to us, too, his brethren in the ministry, will in a few moments be buried out of our sight. But the words of truth which he preached, the works of grace and salvation for himself and others—these will never die."

*Rev. Dr. Fisher in Ref. Ch. Mess., Dec. 15, 1875.

REV. DAVID BOSSLER.

1800—1875.

Mr. Bossler was born in the vicinity of Selinsgrove, then Union, now Snyder county, Pa., April 15th, 1800. His ancestors were natives of Basel, Switzerland, whence his parents emigrated, during a period of religious persecution, to America, and settled near the present town of Selinsgrove. Mr. Bossler's father—George Bossler—died when the subject of this memoir was yet a small boy. He was early catechised, and became a member of the Reformed Church when about fourteen years of age. He remained at home with his mother until the age of eighteen, when he went to Hagerstown, Md., where he pursued his studies, preparatory to entering the ministry, under the Rev. James R. Reily, then pastor of the Reformed church in that place. He remained in Hagerstown three years. During the meeting of Synod, convened at Reading, Pa., in 1821, he was examined and licensed to preach the gospel. His certificate of licensure is dated October 5th, 1821.*

Soon after the meeting of Synod, Mr. Bossler received a call from the Emmittsburg charge, in Maryland, which then consisted of six congregations, namely Emmittsburg, Gettysburg, Apple's, Jacob's, Creagers-town, and Millerstown, being located partly in Maryland and partly in Pennsylvania. In addition to these,

*See Syn. Min., 1821, pp. 9, 15; also letter of Mrs. Bossler.

he organized two other congregations. Notwithstanding the great extent of the charge to which he ministered, he was constantly engaged in furthering the general interests of the Church. Calls for pecuniary aid were never unheeded. When the Seminary was at Carlisle, Pa., and it seemed as if it were almost ready to fail for want of funds, the Rev. Dr. Mayer appealed to Mr. Bossler. He immediately responded to the appeal, contributing of his own small salary; and, mounting his horse, he rode through the country, not heeding the cold and wintry blast, his health and comfort being alike forgotten, in order to relieve the Institution. All-absorbed in the thought that the interests of the Church, which he loved so well, were imperilled, he started out and collected several hundred dollars before he rested. This was in January, 1829. After the Synod at Lebanon had decided to remove the Theological Seminary to York, he was appointed an agent to collect funds in Frederick county, Md. The Church Periodicals of that time testify to the fidelity and promptness with which he attended to this duty, not only collecting funds from others, but also contributing one hundred dollars from his own scanty salary to aid in the endowment of a professorship in the Seminary. He was also one of the managers of the Missionary Society of the Reformed Church in the earliest years of its existence, having been elected to that position in 1828.

Mr. Bossler remained in his first charge for a period of twelve years. For a few years he was without a regular pastoral charge. In 1835, he removed to Harrisburg, Pa., where he had a large field of labor, com-

posed of six congregations, located in the surrounding country, and at various distances from his place of residence. These, however, were not the only ones that claimed his attention and occupied his time. During his residence in Harrisburg, he preached successively, and in different connections, at the following places, namely : Schupp's, Wenrich's, Bindnagle's, Brick Church, Wolfensberger's School House, Hummelstown, Union Deposit, Fox's School House, and Middletown, in Dauphin county, and at the Stone Church, near Mechanicsburg, in Cumberland county. His field of labor, while here, consisted at no time of less than six congregations, most of which were at a considerable distance from his place of residence, and thus rendered his labors the more arduous. Yet, even with this extensive charge, he acted as agent for the Dauphin County Bible Society during a period of several years.

After Synod decided to purchase Franklin College in Lancaster, Pa., with a view of removing to that place Marshall College, then located at Mercersburg, and consolidating the two institutions into one, he was appointed an agent to collect the funds—seventeen thousand dollars—requisite to advance to the Lutherans in payment of their interest in the Franklin College property. How long he was engaged in this work, and with what success, we are not able to say. But from the deep interest he took in all the public enterprises of the Church, we may suppose that he attended to the duties of his agency with his usual energy and perseverance. In his pastoral work, as well as in everything else which he undertook, it is said by those who knew him best, that he

was earnest and faithful—active, decided, and persevering.

On the 29th of October, 1835, Mr. Bossler was united in marriage with Miss Emily A. Emmet, a native of Emmitsburg, Md., but residing in Frederick City at the time of her marriage. The Rev. Dr. Zacharias officiated on this interesting occasion. Mr. Bossler, at his decease, left a widow and three children—two sons and one daughter—to mourn their loss.

After a residence of seventeen years in Harrisburg, Mr. Bossler received a call to the York charge, which he accepted, and entered upon the duties of his new pastorate, April 1, 1852. The charge consisted of the German interest in the Borough of York, and six country congregations. When he came to York, a debt of several thousand dollars rested on the church. With his characteristic energy he went to work, riding through weather fair and foul, collecting money in his country churches to aid in liquidating the debt, and rested not until every cent of the obligation was paid off and the church made free. In connection with the arduous duties of his then extensive charge, he still found time to aid in advancing the general interests of the Church, for which he appears to have had a special preference. After the burning of our Printing Establishment in Chambersburg, in 1864, he accepted an agency to collect funds for the purpose of purchasing a suitable property in Philadelphia, and he succeeded in securing upwards of eleven hundred dollars for this object. Of Father Bossler, we think, it may be truly said that he "hath done what he could." His excessive labors and

frequent exposure to the inclemency of the weather, served to weaken his constitution; his health began to fail, and he was at length compelled to resign his last congregation, in 1868. But his zeal and love for the Church of his choice did not abate with his relinquishment of the active duties of the ministry. He must needs be engaged in some useful employment. When aged and feeble, and no longer able to endure the hardships of a pastoral charge, he continued to employ his time and energies in the sale of useful books. Pecuniary circumstances made this necessary. Bro. Bossler belonged to that class of ministers, whose first and grand aim is to do good and build up the Church. His own comfort and the interests of his family were secondary matters. He, like many others, was too timid and fearful of causing offense, to demand of his congregations a salary adequate for his own comfort and the proper support of his family. Hence, rather than make such a demand, he endured self-denial, and accepted of what the people in their covetousness were disposed to give him. The result was, that, in his old age, when he should have had a comfortable subsistence, he was necessitated to engage in the sale of books to earn his bread.

Bro. Bossler was a man of generous impulses. He heartily sympathized with those in distress. Not in words only, but so far as it was in his power, in deeds also, he did all he could for their relief. In this respect we can speak from a personal knowledge of his character. His devotion to the interests of the Reformed Church was strong and pure. His piety he evinced in such form, in every-day life, as could not be misunderstood. After more than half a century's work in the

vineyard of the Lord, he has gone to his rest. After an illness of about four weeks Father Bossler departed this life, at his residence in York, Pa., May 14th, 1875, aged 75 years and 29 days.

His funeral took place on the afternoon of Whit-Monday. Among the audience present were Revs. Daniel Ziegler, D. D., F. W. Vandersloot, J. O. Miller, D. D., A. Spangler, R. Rauhauser and A. Wanner, of the Reformed Church; Rev. Dr. A. H. Lochman, of the Lutheran, and Rev. H. E. Niles, of the Presbyterian Church. The German services were conducted by Rev. Drs. Daniel Ziegler and A. H. Lochman. The former delivered an address and the latter followed with prayer. The English part of the services were conducted by Rev. H. E. Niles and the Rev. Dr. Wanner.

Father Bossler had not been engaged in the active duties of the ministry during the last seven years of his life. Declining health and the infirmities of age were the cause of it. A little over a year prior to his death, he was prostrated by a severe spell of illness, from which it was not expected that he would recover. However his system rallied, and gradually he so far recovered that he could be about and occasionally walk out a little. Another attack came at the approach of spring, which ended his career on earth. He endured his illness and suffering with Christian fortitude and submission to the end. He earnestly desired to be relieved from his suffering and misery, in order that he might enter that "rest" which the Lord has in reserve for His people.*

*Ref. Ch. Mess., June 2, 1875—obituary by the Rev. Aaron Wanner.

REV. PHILIP ZEISER.

1802—1875.

Mr. Zeiser was a European by birth and education, in part at least. He was born on the 19th of July, 1802, in the village of Schalbach, Canton Singstingen, dominion of Saarburg, Department de la Meurthe, formerly Province Lothringen, in France. His parents were Rev. John Nicholas Zeiser, and wife Catharine, whose family name was Mueller. Two days after his birth, he was baptized by the Rev. Mr. Glasser. In August 1816, he was confirmed by the Rev. Louis Hermann. Three years later, February 14th, 1819, he landed at Baltimore, along with his parents, and spent a few years with them in York county, Pa.*

His studies preparatory to the ministry were pursued under the direction of his father, who subsequently labored for many years in Luzerne county, Pa. He was ordained to the work of the ministry on the 14th of September, 1824, at the meeting of the Free Synod held in Colebrookdale, Berks county, Pa. Soon afterwards he removed to Mercer county, Pa., where he spent the remainder of his days. His first sermon was preached in Good Hope Church, on the 3rd of July, 1825. At that time, that section of country was yet comparatively a wilderness, so that he had often to perform long journeys on horseback, in preaching and organizing Re-

*See obituary in Ref. Mess., Feb. 17, 1875.

formed churches. He was doubtless the first German minister, who labored in Mercer and Crawford counties, and was, accordingly, the pioneer and founder of the Reformed Church in this section of country. With a good education, and a special adaptedness to his specific work, he performed a most important service for the Reformed Church in Western Pennsylvania.

He was married to Miss Louisa Keck, on the 4th of September, 1826. A daughter who survives him, was the fruit of this marriage. His wife died at the early age of 37 years. The remainder of his years he spent in the society, and subsequently in the home of his daughter, in the village of Hamburg, Mercer county, Pa., where he died on the 25th of January, 1875, aged 72 years, 7 months, and 6 days.

In 1848, an attack of throat and lung disease compelled him to discontinue the active duties of the ministry, and spend his days in retirement. During all this period, however, even to the end of his life, he took a deep interest in the growth and prosperity of the Church. Although he was unable to preach, yet he, at times, wrote for the periodicals of the Church. His brethren in the ministry ever found in him an upright and intelligent father, and fellow-laborer in the vineyard of the Lord.

His remains were interred in the cemetery connected with St. John's Reformed Church, in the presence of four ministers, and a large number of the former members of his charge. They were for the last time carried into the church, where appropriate addresses were delivered by the Revs. Messrs. Hartmetz

and Pilgram in the German, and the Revs. Messrs. Ernst and Dieffenbacher in the English language. At the close of these services, his brethren solemnly bore his remains to the cemetery, and laid them quietly in their last resting place, in the joyful hope of a blessed resurrection at the last day.

REV. CHRISTIAN WEILER.

1804—1875.

The subject of this notice, was born in Niefern, Grand Duchy of Baden, on the 28th of January, 1804. His father, John Jacob Weiler, was schoolmaster and organist in the church of that place. At the age of nineteen, the son prepared himself for the same calling in which his father was engaged. In 1829, he emigrated to America, and became teacher of the parochial school, and organist in the Salem Reformed Church, Philadelphia, of which the Rev. Dr. H. Bibighaus was then pastor. He devoted several years to the pursuit of theological studies, in the way of preparation for the holy ministry, under the direction of his pastor. He was, also, married to his daughter, Sarah, on the 15th of April, 1830. She stood faithfully by his side during a period of nearly forty-five years, and shared with him the joys and sorrows of ministerial life.

Brother Weiler was licensed and ordained to preach the gospel by the so-called Free Synod of Pennsylvania, on the 7th of September, 1836. In the same year, he commenced his ministerial labors in vacant congregations in the vicinity of Orwigsburg, Pa. In 1837, he accepted a call from a number of congregations in Reamstown and vicinity, Lancaster county, Pa. His charge was composed of seven congregations, and embraced a circuit of forty miles. He labored here during a period of twelve years.

In 1849, he and his family performed with horses and wagon a journey of about four weeks, through forests and sparsely settled neighborhoods, to Ohio, where he located about three miles south-east from Bucyrus, in Crawford county. He was here received by the worthy citizens, and especially by J. Louis Heinlen, with genuine German cordiality. Aided by their counsel and co-operation, he preached Christ and Him crucified, also, to the congregations at Whetstone, Clyde, Bordner's, Jonestown, Windfall, and near Gerhard's, three miles north-west of Galion, for a period of ten years. He labored with much encouragement and success, though in the midst of great self-denial, and enduring the hardships incident to the frequent journeys he was obliged to make over almost impassable roads.

His feeble health at length checked his fatiguing and self-sacrificing labors. He was compelled to seek retirement, and, in 1860, moved to Galion, where he spent the remainder of his days. In 1873, between Christmas and New Year, he ventured, for the last time, abroad. From that time he was unable to leave the house, and since September, 1874, he was confined to his room, and was obliged to pass his days and nights in a sitting posture. On the last day of the year, he suddenly became so weak, as to dissipate all hopes of recovery, and to indicate clearly the near approach of his end. He died on the morning of the 3d of January, 1875, a little before 4 o'clock, at the age of 70 years, 11 months, and 5 days.* His end was peaceful, and with-

*Obituary by Rev. Dr. S. R. Fisher, Ref. Ch. Mess., January 27, 1875.

out any visible death-struggle. He died in the assured confidence, that Christ, whom he had so often preached to others, had redeemed him, and would admit him to His heavenly kingdom.

Father Weiler left a deeply afflicted widow and seven children, four sons and three daughters, to mourn his departure. Two of his children had preceded him to the eternal world. His funeral was attended by seven ministers of the Heidelberg Classis. The Rev. J. F. H. Dieckmann preached in the German, and the Rev. J. Klingler in the English language, from Gen. 47:18,—“I have waited for Thy salvation, O Lord.” The other brethren, present, participated in the services at the house, in the church, and at the grave.

Father Weiler was large and strongly-built, enjoying for the most part excellent health. He was a good German scholar, and spoke his vernacular tongue with ease and elegance. His appearance in the pulpit was rather striking and imposing, and calculated to make a favorable impression on the audience. We are not able to pass a judgment on the character of his preaching, as our personal acquaintance with him was rather limited. He has entered into his reward.

REV. SAMUEL HESS.

1804—1875.

We are indebted to the Rev. T. O. Stem, the successor of Father Hess, for the following interesting sketch of the life and labors of the deceased, as well as of his last sickness and death, and the services connected with his burial. We have only here and there made a few slight verbal changes in the biography furnished us by the young brother, who writes with the fervor of a loving and admiring friend.

This esteemed Father in the Church, and devoted servant of God, was born in Northampton county, Pa., December 25th, 1804, and died of Acute Gastro-Enteritis, at Hellertown, Pa., November 23d, 1875, aged 70 years, 10 months, and 28 days.*

His parents were members of the Reformed Church, and reared their children in the nurture and admonition of the Lord, training them in the faith of their fathers. In consequence of this parental care, the hearts of their children naturally inclined to the Saviour. Early in life the subject of this sketch was, after having been thoroughly instructed in the doctrines of our holy religion, as set forth in the Heidelberg Catechism, by the Rev. Thomas Pomp, admitted to full communion in the Church by the solemn rite of confirmation.

After having tasted the Saviour's love, he felt deeply

*Ref. Ch. Mess., Dec. 15th, 1875.

impressed with the world's great need of salvation. His heart yearned for his fellow-men ; and, under the conviction that the Lord had a work in His Vineyard for him to do, he turned his attention in the direction of the Holy Ministry. To this end he began a course of study under the Rev. Dr. J. C. Becker, in the year 1823, being then in his nineteenth year, and continued it for a period of four years. Soon after this he was licensed and ordained to the work of a minister of the Word of God. As it appears from his record, which, in the absence of a certificate of ordination, furnishes the only date to go by, this solemn event must have taken place toward the close of the year 1827.*

Duly commissioned and sent forth, he began his ministerial career as pastor of what is known as the Blue church. Here, where he took up, he also, after the labors of forty-one years, laid down his shepherd's crook, having served but one charge during his whole ministry. During the first few years of his pastoral life, he also served the people in the capacity of a school teacher.

Year after year other congregations were added, so that he served in connection with the Blue church no less than seven others at one time or another of his pastorate, though never having more than six under his care at one and the same time. He gathered and organized no less than five of these congregations, namely: Blue

*On the evening of October 5th, 1827, during the meeting of Synod in York, Pa. The brethren Ungerer and Kemmerer were ordained at the same time with him. The Com. consisted of the Rev. Drs. Helffenstein, Becker, and Hendel. The sermon was preached by the Rev. F. W. Vandersloot on 2 Tim. 3:14. See Min. of Synod, 1827, pp. 18, 24, 31.

church, Apple's, Applebachsville, Keller's, and Millers-town, in all of which, in connection with the Lutheran denomination, new houses of worship were built, or old ones repaired.

The territory occupied by him was, so to say, missionary ground. The Reformed Church had members scattered through this whole district, but no congregations or churches, and to these scattered sheep of the house of Israel did the good Father feel himself called to go, and break unto them the bread of life. It was up-hill work to gather and organize them into congregations, on territory which was so largely occupied by a sister Reformation Church. Yet he who had worked his way from the plow into the ministry, did not stop or hesitate at trifles, but going zealously to work for the ingathering of souls into the Master's kingdom, and jealous of the honor of the Church of his choice, he was enabled by the grace of God to do a noble and good work among the people, and thus approve his ministry.

Not a man of extensive culture or knowledge, he yet possessed the requisite abilities to meet the intellectual wants of the people of his day and generation; and, what was far better than mere worldly learning, he gave evidence of a heart full of love for the Saviour, and earnest application to the full and faithful discharge of the duties resting upon him as an under-shepherd of the sheep.

Fearless and bold, manly and outspoken, he struck many a heavy blow against error, and did valiantly for the Lord, regardless of consequences to himself. A warm friend, a good counselor, a sympathetic pastor, an

earnest advocate of truth, he was an unrelenting enemy to all hypocrisy, falsehood, and deceit.

For a period extending over nearly half a century, he went in and out before the same people. This fact of itself speaks volumes in favor of the character of the now sainted Father. Such a long pastorate is a testimonial of the highest order.

Father Hess was never known to waver in his allegiance to the Church of his fathers. Her faith, doctrine, and worship were dear to his heart. In her he realized the communion of saints. He was, however, not narrow-minded or illiberal towards others. He had a warm and loving heart for all who believed in the Lord Jesus.

In the Spring of 1868, owing to failing health, he retired from the active work of the ministry. In his retirement he was, however, not idle, but occasionally preached for his neighboring brethren. When the present pastor was called to the Lower Saucon charge, and located at Hellertown, Father Hess at once moved in the matter of organizing a Reformed congregation at that place. He may be said to be the main founder of Christ Union church, aiding not only by his counsel, and by giving his time as one of the building committee, but also by giving liberally of his means, with which the Lord had abundantly blessed him.

He also sought out a class in the Sunday School and attended regularly to the humble work of teaching them. What a spectacle to behold the aged minister of the Lord surrounded by Christ's little ones and telling them the story of the cross! In this capacity he served up to

the last Sunday, but one, of his life. Never absent from his accustomed seat in the house of God, nor from his place as teacher, he was an example to the whole flock. We shall sadly miss him ; but we are content, since we know that he is gone to the Christian's place in glory.

He was not only an active supporter of the Church and her institutions, but also a staunch friend of the cause of education ; not only giving his sons a thorough classical and scientific course, but also laboring to place the common schools on a proper footing, and thus give to all the advantages of a good education.

He was abundant in labors, and his works do follow him. "The memory of the just is blessed."

On the 29th of July, 18—, he was married to Elizabeth Dorothea Owen, who died May 1st, 1838, leaving no issue. He was married a second time, February 14th, 1840, to Lucetta Klein, with whom he had two sons, both of whom he lived to see married and settled in life. His end, though unexpected, was calm and peaceful. Not long prior to his death, he spoke of the great peace that possessed his soul. His blind and widowed wife, the partner of his bosom, the sharer of his sorrows and joys, is left alone to grope her way through the shadow of her declining years, to the tomb. Deprived of the light of the body, she enjoys the true light of the soul, even the light which is the life of men. "In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." May the God of all grace and mercy comfort the bereaved family, and

grant them that peace which passeth all knowledge, through our Lord Jesus Christ!

On Saturday, Nov. 27th, the remains of Father Hess were borne by twelve of his fellow-clergymen, to their resting place. The services at the house were conducted by the brethren, Revs. A. J. G. Dubbs, W. R. Hofford, and N. S. Strassburger. The services in the church, where a large assembly of relatives and friends had gathered to pay the last tribute of respect to departed worth, and to testify to the esteem in which the deceased had been held, were conducted both in the German and English languages. Rev. T. O. Stem, the pastor of the family, preached a sermon in German, based on 1 Cor. 15:54. "Death is swallowed up in victory," and Dr. B. Bausman one in English, on Zechariah 1:5. "Your fathers, where are they? and the prophets, do they live for ever?" The brethren, Revs. N. Z. Snyder, F. J. Mohr, W. Rath, and Dr. J. Beck, also took part in the services. The pulpit and chancel of the church were neatly draped in mourning. The Sunday School attended in a body, the members of the class of the deceased wearing badges of mourning. At the grave, after the last sad rites, which the church bestows upon her pious dead, were performed, the children of the Sunday School filed reverently past the open grave, each one depositing therein a sprig of evergreen.

And thus we leave thee, until that time when the "dead shall be raised incorruptible."

"So Jesus slept; God's dying Son
Passed through the grave and blest the bed,
Rest here, blest saint, till from his throne
The morning break, and pierce the shade."

REV. HENRY WILLIARD.

1810—1875.

Mr. Williard was an earnest and faithful laborer in the vineyard of the Lord. Although a native of the East, his life and energies were wholly devoted to the interests of the Church in the great West, in which he did good service, first, as a missionary, and, afterwards, as pastor of several successive charges, continuing in the service of his Master until within a very short time of his lamented death. He was the son of John and Mary Williard, and was born at Burkittsville, Frederick county, Md., April 8th, 1810. His early life was spent with his parents, on a farm, where he approved himself a faithful and obedient son. His parents being members of the Reformed Church, he grew up under strictly religious influences, which gave form and coloring to his subsequent life and history. In early infancy he was dedicated to God in holy baptism, and, after a thorough course of religious instruction, was received into full communion with the Reformed Church, by the rite of confirmation, in Burkittsville, Md., by the Rev. J. C. Bucher, D. D., under whose earnest and efficient ministry, his Christian life and character were gradually and harmoniously developed. Moved by an inward desire to preach to his fellow-men the gospel of the grace of God, he commenced his studies preparatory to the sacred office, in the fall of 1832, in the High School,

and subsequently finished them in the Theological Seminary, at York, Pa., then under the care of the Rev. Lewis Mayer, D. D. Under the supervision and teaching of this eminent scholar and able instructor, he prosecuted his studies during a period of five years, when, in June, 1837, he was regularly dismissed and recommended for "examination and licensure." Soon after this, having sustained a satisfactory examination, he was licensed to preach the gospel, by the Classis of Maryland, in July, 1837.*

It appears that during his student life already his attention was directed to the Great West, and, now, that his preparation for the ministry was completed, this inclination had become with him a fixed and settled purpose; accordingly he made a prospecting tour to the West, soon after his licensure, in July or August of 1837, and visited, among other points, Mansfield, in Richland county, State of Ohio, where, meeting with Rev. Samuel B. Leiter, a former friend and fellow-student, and, conferring with him respecting the object of his visit, he commenced his labors in and around Plymouth in the northern part of Richland county, with a view of forming a pastoral charge, and thus building up the cause and kingdom of the Redeemer in that section of country. In accordance with these arrangements, and in order to labor more efficiently, "he was ordained as a missionary, or, in the wider sense, as an Evangelist, to do general missionary work, on the evening of January 2d, 1838, in the Reformed Church at Tiffin, Ohio, by a

*See an interesting sketch of his life, by the Rev. Dr. Reiter, in *Chris. World*, Dec. 30, 1875; also *Syn. Min.*, 1837, pp. 25, 26, 33.

committee appointed by the Synod of the Reformed Church in the United States, during its annual sessions at Sunbury, Pa., in September, 1837, consisting of the Revs. F. A. Rahauser and Samuel B. Leiter, the latter of whom preached the sermon on the occasion."

After remaining in this field of labor about four months, he accepted of a call from congregations, subsequently known as the Lancaster charge, in Fairfield county, Ohio, viz: Lancaster (St. John's), St. Matthew's (Ream's), St. Paul's (Myer's), and Colfax (Friesner's), making "the town of Lancaster the centre of his operations, extending his labors to different points in the country, doing efficient pastoral and missionary work, and gradually bringing his field into a good state of organization. In a few years, with the success attending his labors, his charge embraced eight congregations"—the following churches having, in the meantime, been organized, namely: Jerusalem, Mt. Zwingle, Mt. Carmel, and Sugargrove.*

While pastor of the Lancaster charge, Mr. Williard was married to Miss Susan Giesy, August 8, 1839. This union was blessed with nine children, three of whom preceded the father to the Spirit land.

"On the first of April, 1844, having previously received and accepted a call, Bro. Williard commenced his pastorate of the Xenia, Beaver, and Caesar Creek congregations. This charge he served six and a half years, up to October, 1850. He also, during this time, had under instruction, seven young men preparing for

*See the Rev. Dr. Reiter's sketch, as above, from which we have drawn the main facts of this history.

the gospel ministry. He was now for awhile without a charge." For a short time he acted as supply to the following congregations, namely: Lancaster, St. Matthew's, Mt. Zwingle, Jerusalem, and Mt. Carmel. From April 1st, 1854, to April 1st, 1857, he was pastor of the Shelby charge, in Richland county, Ohio, composed of Shelby, Loudon, Spring Mills, and Bethel congregations, laboring, also, with great acceptance in several other localities. During these three years of his ministry he appears to have been peculiarly successful, and his memory is sacredly cherished by the people among whom he so earnestly labored.

From May, 1857, to May, 1865, he had charge of the Reformed interests in Columbus, Ohio, in connection with the Union church; but his efforts here were to some extent unsuccessful, owing to the peculiar circumstances of this field of labor. During the next four years, from 1865 to 1869, he was pastor of the Circleville charge, in Pickaway county, Ohio, the field having been newly organized. From May, 1869, to sometime in 1873, he mostly supplied the Jerusalem and Mt. Zwingle congregations, having his residence at Lancaster. From the Spring of 1873, until he was disabled by sickness, he supplied the English congregation at Galion, Ohio, still continuing to reside at Lancaster. His active ministry extended over thirty-eight years, during the whole of which time he labored within the State of Ohio—"commencing as a missionary, and serving, as pastor, five different charges, and, as supply, three others."

His general health continued good up to 1875, when

he gradually declined, until on the morning of Nov. 29, 1875, he fell asleep in Jesus, aged 65 years, 7 months, and 21 days. His end, as might be expected, was "calm and peaceful." He left a wife and six children—two sons and four daughters—to mourn his death. His funeral took place on Wednesday, Dec. 1, 1875, at 2 o'clock P. M., from his residence in Lancaster, Ohio. The services at the house were conducted by the Rev. Dr. Reiter; and, according to the request of the deceased, the sermon in the church was preached by the Rev. John Vogt, from John 17:4—"I have glorified Thee on earth; I have finished the work which Thou gavest me to do." He was assisted in the services at the church by the brethren, Wm. A. Hale and I. H. Reiter. These services were of a solemn and deeply interesting character. Sixteen ministerial brethren were present, among whom was the Rev. Dr. G. W. Williard, a younger brother of the deceased.

Mr. Williard was a good man, and an earnest, faithful, and efficient minister of the gospel. His piety, grounded in the faith and love of the gospel, was not fluctuating in its nature nor swayed by the tide of fitful impulses. It was a vital element, in which he lived and moved—honest, simple, active, and free from ostentation. He was at the same time distinguished for his unaffected humility, modesty, and meekness of spirit, with a tendency to prudent reserve. His natural endowments were good, and his theological attainments quite respectable. "He was characterized by solidity, rather than by ingenuity and brilliancy." He was very precise in the discharge of all his duties, both public

and private, "holding the mystery of the faith in a pure conscience." He was sincerely and earnestly devoted to the work of the ministry. "In his pulpit preparations he was diligently studious, and aimed at thoroughness and simplicity." His sermons were characterized by "solid sense and sound divinity." In his pastoral relations he was earnest, faithful, affectionate and devoted. His heart was in the work, animated by a pure zeal, and filled with love to God and man! Long will his Christian life and labors be remembered by his grateful parishioners, as well as by his brethren in the gospel ministry, and others who knew him and had power to appreciate his many virtues and excellent Christian character!

REV. HENRY HESS.

1811—1875.

Mr. Hess was originally from the East, a native of Bucks county, Pa. Subsequently he emigrated to the West, and settled in the State of Ohio. Of his parents, family connections, and early life, in spite of the most diligent inquiries, we could obtain no definite information. Whether his childhood and youth were spent in the place of his nativity, or whether his parents removed to the West, we cannot say. His education, however, was acquired in the West—especially his specific training for the holy ministry. He studied theology, as we shall presently see, in the Seminary of the Reformed Church, established and temporally subsisting at Canton, Ohio, during the years 1838—'39. At this time Mr. Hess must have been about twenty-seven or twenty-eight years of age. It is altogether likely, therefore, that he had gone to the West while yet comparatively young.

As we have failed in our efforts to obtain the full and satisfactory information in regard to Mr. Hess, which it was desirable to possess, we must content ourselves with the following sketch, which, though rather meagre, is from the pen of one of our Western pastors, who, it seems, preached his funeral sermon, and is accordingly well qualified to speak of the sainted father. The writer, Rev. N. H. Loose, shows considerable

familiarity with the public life and ministry of the deceased. We give his sketch entire, with only a few slight verbal changes:

The Rev. Henry Hess was born in Bucks county, Pa., January 21st, 1811; died near Mansfield, Ohio, August 12th, 1875, aged 64 years, 6 months, and 21 days.

As the departed kept no record of his ministerial labors, but little can be given of the fruits of his earnest ministry, covering a period of about thirty-five years. He was one of two students of the first and short-lived Theological Seminary of the Reformed Church in the West, at Canton, Ohio, in 1838. In the year 1839, he commenced preaching at New Lisbon, Ohio, and on Oct. 17th, of the same year, was married to Sarah Bechtle, who now sadly realizes her severe bereavement. After his pastorate in the above place, he labored awhile in Trumbull county, then settled at Delaware, Ohio. He left, connected with the Presbyterian Church, and served that church at Middletown, I believe, about eight years, after which he transferred his connection again to the Reformed Church, and settled the second time at Delaware. From thence he went to Galion; then to Larue, Marion county. After this he resided at Shelby, and served the Reformed Church about two years.

About this time he purchased a farm four miles south of Shelby, and preached in Mansfield, and, part of the time, at other places in the vicinity, and also in a congregation in Ashland county. From the above farm he moved to his late residence, near Mansfield. Seven years ago, he received a call from a charge in Pleasant

Valley, Bucks county, Pa., the place of his early life, and accordingly made that his home. For six years out of the seven, he labored earnestly in the service of his people. He became at last disabled by several attacks of paralysis. Since last spring he resided on his farm in a much disabled condition, waiting for the end, which he looked for with the assurance of rest in heaven.

Finally, on the 12th day of August, 1875, the Master called His servant home. On Sunday, August 15, his mortal remains were conveyed to the Balliet Church, four miles east of Mansfield, which place he years ago selected for his burial. His request was that *his* should be a plain and quiet funeral. He did not desire that his life should be a show, neither did he want this in the last sad rites of burial. As might be expected, the aged pastor was followed to the grave by a large concourse of friends. The funeral services were held at the above church (one that was built during his ministry), conducted by Rev. N. H. Loose. Father Hess was a plain, earnest, and practical preacher. His labors were abundant and varied, succeeded by results which shall be as stars in the crown of his rejoicing.*

*Obituary in Ref. Ch. Mess., Sept. 8, 1875.

REV. JESSE SCHLOSSER.

1812—1875.

Mr. Schlosser was born in Adams county, Pa., on the 18th of March, 1812. Of his parents and early childhood, we have no knowledge, except that he removed to the West when quite young. When grown up, he connected himself with the Church, and, feeling it to be his duty to devote himself to the gospel ministry, he commenced a course of theological study privately, as was generally the case before the Reformed Church had any literary and theological Institutions of its own. He prosecuted his studies under the supervision of the brethren, A. Keller and Geo. Schlosser.

He was ordained to the office and work of the holy ministry, in 1844. He labored principally in the State of Ohio—the following charges having been successively served by him, namely: Jeromeville, Reedsburg, Basil, Akron, and Fairfield, in Greene county. He then passed over into the Presbyterian Church; but, after a short time, returned again to the Reformed Church. He afterwards labored for some time, at Pleasant Grove, Indiana, where he is said to have performed a large amount of missionary work, and to have met with encouraging success.

In January, 1873, he accepted a call from the charge at Three Rivers, Michigan. Although he suffered from impaired health, he still labored with much

zeal and energy in this field, and, during the two years of his pastorate at this place, added sixty persons to the Church.

In March, 1833, Mr. Schloesser was married to Miss Elizabeth Moon. Eight children were born unto them, who, with their mother, survive their father, to mourn his death. Brother Schlosser made no pretensions to learning. He was a plain, earnest, practical preacher, who labored faithfully and successfully, to win souls to Christ. His work on earth is done, and he has now gone to his reward.

Mr. Schlosser died at Three Rivers, Michigan, on the 13th of January, 1875, aged 62 years, 10 months, and 26 days. We have no information as to the circumstances attending his departure; but from the earnest character of the good brother, we may rest assured that he died in peace.

The funeral services, held at Three Rivers, were conducted by the Revs. E. R. Williard, Dr. G. W. Williard, and J. D. Gehring. His remains were then taken to Plymouth, Indiana, for interment. The sermon on the latter occasion was preached by the Rev. Dr. G. W. Williard. The other services were conducted by the Revs. J. R. Skinner, and Casper Scheel; in which the Rev. Mr. Taylor of the Presbyterian Church, and the Rev. Mr. Stephens, of the Methodist Church, participated.*

"They change not, tho' the world is ever changing,
In memory still they live- the dear ones gone;
While others flee, they seem to fondly linger
To cheer our pathway as we wander lone;
They live to bless us ever,
Dissevered from us never."

*See *Re h. Mess.*, Feb. 17, 1875.

REV. JOHN WILLIAM LESCHER.

1817—1875.

Mr. Lescher—the son of Christian parents—was born near Easton, in Northampton county, Pa., May 23d, 1817. He was reared amidst Christian influences in a family characterized by more than usual seriousness and devotion. His social and domestic relations were such as naturally served to develop an earnest Christian character.*

He was baptized in early infancy by the Rev. Thos. Pomp, and subsequently confirmed by the Rev. Dr. Bernard C. Wolff, the successor and associate of Father Pomp in the pastorate at Easton. His character was, no doubt, largely influenced by the example of these good men, whose life Mr. Lescher sought to reproduce in his own history. Surrounded by such influences he naturally grew up a virtuous and pious man. Already in early life he was an example of Christian earnestness and consistency. In his twenty-second year he felt himself drawn towards the office and work of the ministry. In the year 1838, Mr. Lescher commenced his classical studies under the care of the Rev. Dr. Vandervier, of Easton, “who, in his day, represented the highest idea of an education, and who, probably, prepared more young men for College and the learned professions, than any other teacher in the State.” After pursuing his studies

*See Ref. Ch. Mess., Feb. 17th, 1875.

for some time in Nazareth, he entered the Theological Seminary of the Reformed Church, at Mercersburg, Pa., in 1841, and continued there to prosecute his studies until the Spring of 1843, when he returned to Northampton county, and completed his studies preparatory to the ministry under the care of the Rev. J. C. Becker, D. D. Sometime during the year 1844, he was licensed to preach the gospel by the Classis of East Pennsylvania.

His first field of labor was Wilkesbarre, where he labored as missionary, attempting to build up a Reformed Church in the town, in connection with several preaching points in the country. In this work he continued, with varied success, up to 1856 or 1857. His pastoral work was then intermitted for some years, during which time he taught, with much success, a private school, first, at Easton, his native place, and then at Wilkesbarre, Pa. Subsequently he served the Bloomsburg charge, in Columbia county, Pa., for four years; then Selinsgrove, for three years; and, finally, the Lykens Valley charge, in Dauphin county, Pa., in which he ended his earthly course in the opening of the year 1875, after having been in the ministry of the Reformed Church over thirty years.

"The latter part of Bro. Lescher's labors in the Church were more fruitful in immediate results," than those of his earlier ministry. He had been called to pass through varied and painful experiences, and these, as in all similar cases, had wrought in him a good and salutary change in many respects. He grew in grace and in the knowledge of the Lord Jesus Christ. He became correspondingly earnest, zealous, and seriously at-

tentive to his pastoral duties. "During one year he reported as many as one hundred confirmations in the Selinsgrove charge. His regular additions to the Church show that he was especially faithful in the Catechetical class. He earnestly and faithfully taught his people to assist in supporting the various benevolent operations of the Church ; and, hence, we find that they very cordially responded to his appeals, as the Minutes of Classis and of the Synod show. He was the possessor of a naturally kind and amiable disposition, of pleasing and gentle manners ; and he turned these amiable gifts to good account in leading his fellow-men, especially the young, to Christ."

After having been about one year in the ministry, Mr. Lescher, on the 12th day of May, 1845, was married to his still surviving widow—Miss Hannah Jane Foltz, of Mercersburg, Pa.—the Rev. Dr. C. F. McCauley officiating on the occasion. The fruits of this union were nine children—six sons and three daughters—all living. Several of the children are comfortably settled in life, and all of them represented as remarkably bright, intelligent, active, and well-doing. The mother and seven of the children are at present living in Galesburg, Illinois.

The death of Bro. Lescher was very sudden and unexpected. He left his home, apparently in good health, to attend to some business in the neighborhood, and shortly afterwards his body was brought home a lifeless corpse. Having been suddenly taken sick, he expired in the arms of his son, who happened to be present. Thus unwarned, and without a struggle, he passed away,

January 27th, 1875, aged 57 years, 8 months, and 4 days.

His funeral was largely attended. Eight Reformed ministers, besides a number of pastors of other denominations, were present and took part in the services. Dr. Gerhart, of Lancaster, Pa., preached a German funeral sermon from Acts 20:26—28, after which the Rev. Theo. Appel, D. D., read a brief sketch of the life and labors of the deceased, in connection with Hebs. 11:4; and the Rev. C. S. Gerhard preached an English sermon from 2 Tim. 4:7. Then, “amidst falling snow, and wintry winds, and many bitter tears, his body was committed to the grave, in the cemetery of St. David’s church, a few miles from Millersburg, in the joyful hope of a blessed resurrection at the last day.”

Mr. Lescher was tall and slender, of dark complexion, and with strongly-marked, angular, expressive features, indicative of great will-power. His voice was clear and ringing—his manner of preaching animated, clear, and striking. He was an acceptable, earnest, and successful preacher, an industrious and faithful pastor, and an agreeable, firm, warm-hearted friend.

REV. JACOB BURKHOLDER.

1823—1875.

Mr. Burkholder was born in Bedford county, Pa., August 29th, 1823. In his youth he learned the carpenter trade, at which he continued to work until he entered the ministry. At the age of twenty-four years, he was baptized and received into the Reformed Church by the Rev. Jacob Ziegler. From that time he had a strong desire to engage in the work of the gospel ministry. Two years later he entered upon his studies under the care of his pastor, the Rev. Henry Heckerman.

In 1856, he removed to the State of Illinois, and became a member of the Orangeville charge, then under the pastoral care of Rev. C. W. Hoyman. Here he continued his studies, and, in 1862, he was examined and licensed to preach the gospel by Illinois Classis. Finding the climate unsuitable and his health impaired, he removed to Huntington, Ind., where he became an efficient elder in the church. In 1869, he accepted a call to the Union charge, De Kalb county, Indiana, and was ordained to the work of the holy ministry by St. Joseph Classis. After serving the charge one year, he accepted a call to the West Jefferson charge, in Williams county, Ohio. Having served this charge a year, he went to break the bread of life to some scattered congregations in Miami and Kosciusco counties, Indiana, and in their midst he ended his labors.

In January, 1875, he was taken with a pain in his left leg, which was thought to be rheumatism. In May the limb began to swell, and became very painful; an abscess was formed two weeks before his death, which occurred on the morning of the 17th of August, 1875, after having been confined to his bed twelve weeks. His age was 51 years, 11 months, and 19 days. He was buried on the 19th, when a sermon was preached by the writer, from 2 Tim. iv. 7, 8. Remarks were also made by Rev. Mr. Williamson, of the Presbyterian Church, who stated, that, though Brother Burkholder did not possess the talents of a Spurgeon or a Whitefield, he had been untiring in seeking the salvation of souls, and had manifested a deep interest in the cause of Christ, and that during his sickness he had given continued evidence of a firm trust in the Saviour.

Brother Burkholder leaves a widow and eight children, four of whom are married. His is the first grave in the new God's-acre beside the Mount Zion Church, a neat frame edifice which he was the means of having built about two years before his lamented death.* Here, beside the sanctuary the departed brother rests in hope of the resurrection of the body, and the life everlasting in the world to come.

*Obituary by the Rev. W. H. Fenneman, in the Chris. World. See also, Ref. Ch. Mess., Sept. 8, 1875.

REV. ABNER DALE.

1829—1875.

Brother Dale was born near Boalsburg, Centre Co., Pa., on the 17th of November, 1829. His parents were David and Margaret Dale. He was baptized in early infancy, by the Rev. Mr. Abele, a Lutheran minister, of whose church his father was a member. When of proper age, he, along with his only sister, was received as a member of the Reformed church in Boalsburg, by the late Rev. P. S. Fisher. In 1847, or perhaps a little earlier, he commenced a course of study in the Preparatory Department of Marshall College, at Mercersburg, Pa. He entered the College proper in 1848, and graduated in 1852, maintaining a respectable standing as to scholarship in his class.

After devoting some time to teaching, in order to procure funds for the prosecution of his studies, he entered the Theological Seminary at Mercersburg, in the Fall of 1854, and pursued the regular course of study for the Christian ministry. It was during this period, that we first became properly acquainted with him, and learned to know and respect him as a modest and promising Christian youth. He was licensed by the Mercersburg Classis in the Spring of 1856. The following year he was dismissed as a licentiate to the Clarion Classis, by which he was soon thereafter received, and ordained to the Christian ministry, and placed as pastor

over the Fairview charge, in Butler county, Pa. Under his efficient labors the charge greatly prospered.

In 1860, we find him reported as pastor of the church at Rimersburg. In 1862, he took charge of the Mercer Mission. In this charge, he ministered with his usual fidelity and success, until his failing health rendered it necessary to retire from active labor. We accordingly find him reported as without a charge in 1866. After the lapse of several years, his health had recovered somewhat, so that he was induced to accept a call from his first charge, in which he lived and labored until he died very suddenly, on the 16th of January, 1875, from hemorrhage of the lungs, at the age of 45 years and 2 months, less one day.

His remains were interred on the following Tuesday. Services were first held in Fairview church, conducted by the Rev. J. B. Thompson. The remains were then conveyed for interment to the cemetery connected with St. Paul's church. The sermon at this place was preached by the Rev. Dr. G. B. Russell, who was assisted in the other services by the Rev. D. S. Dieffenbacher. The number of persons present at both places was large, and the interest manifested deep and marked.*

Mr. Dale was married to Miss Sarah A. Adams, of Mercer county, Pa., on the 15th of February, 1859. Four children were the fruit of this marriage. Only one of them, a boy of thirteen years, survives, to mourn, along with his mother, the loss of his earthly father.

Brother Dale was an earnest preacher and successful

*Ref. Ch. Mess., Feb, 17, 1875—obituary by Rev. Dr. Fisher.

pastor, laboring diligently, as far as the feeble condition of his health would permit. The Rev. William H. Groh, of Boalsburg, Pa., after speaking in very favorable terms of the brother's private character, says: I heard him preach only a few times. In his pulpit efforts, he impressed me, not, indeed, as eloquent and great, but as *plain, practical, earnest and acceptable*. He was quite fluent, and, in his utterance, distinct. As a rule, he did not "read," but preached in a free way, and without notes.

In personal appearance he was a little above medium height, of slender build, always somewhat frail. In his youth he was quite erect; but, with advancing years and increasing infirmities, he became quite stooped. He was of pleasing countenance and address, and possessed of good conversational powers. This made him quite an agreeable companion, and attractive in the social circle, and contributed not a little to his success in his pastoral relations to his people, in which department of the ministerial work he especially excelled. Of his domestic qualities, in the words of his brother, we may confidently say: "A kinder husband and father could not have been found."*

*Letter of Rev. Wm. H. Groh, Nov. 27, 1880.

REV. EMANUEL CHRISTOPHER MUELLER.

1845—1875.

Mr. Mueller was born in Tuebingen, Wuerttemberg, Germany, August 14th, 1845, and received a good education in the schools of his native city. He emigrated to America in 1866, and coming to the West, studied for a time in the Mission House at Sheboygan, Wisconsin. In 1868, he was examined, licensed, and ordained by the Indiana Classis.

In 1870, he was married to Miss Mina Langenkamp, with whom he had two children, both of whom preceded their father to the eternal world.

During his ministry of over seven years, he served four different pastoral charges, namely: Crothersville, Indiana, 1868—'69; Rising Sun, Indiana, 1869—'72; Pittsburg, Pa., 1872—'73; and Wheeling, West Virginia, from July, 1873, to October, 1875. This last was an independent congregation, which he served to the end of his life, October 22, 1875.

His funeral took place on the 25th of October, and the occasion was one of special interest and solemnity. The spacious church was thronged with the immense concourse of people, who had come from far and near to give expression to their regard for the memory of the deceased. The flowing tears, the utterance of grief, and the depth of mourning, all bore evidence of the great loss sustained by the congregation and the com-

munity generally, in the death of this devoted servant of God. By request of the deceased, the sermon on the occasion was preached by the Rev. H. Nau, then of Galion, Ohio, assisted by the Revs. J. W. Ebbinghaus and C. Borchers. There were also present, participating in the services, Revs. Wunderlich and Griffith of the M. E. Church, and Rev. Mr. Bosz of the Free Protestant Church.

Mr. Mueller was a fair scholar, a sincere Christian, and an earnest and faithful worker in the vineyard of the Lord. He was not only an acceptable and impressive preacher, but also faithful and devoted in the discharge of his duties as a minister of Christ, and as pastor of the several congregations which he served. This was clearly and practically evinced, more especially, during his ministry in the St. Paul's independent congregation, in Wheeling, where he found prevailing a large amount of unbelief. This would naturally show itself in the way of opposition to a pure gospel. He, however, faithfully preached, without fear or favor, Jesus Christ and Him crucified. For this fidelity, like his Divine Master, he had to endure much reproach. But, in spite of ill-usage and violent persecution, he continued firm in the faith of the blessed gospel, without, in the least, swerving from the standard of truth, or modifying his chosen course of duty. The result, under God, was highly gratifying, and it soon became manifest that through his fidelity many were brought from a state of unbelief to the saving knowledge of God in Christ. He also entertained the hope, that, at no distant day, he might bring this independent congregation

into regular connection with the Synod of the Reformed Church. But, unfortunately, he was not permitted to accomplish this work himself, as the Lord cut short his labors, and called him away in the midst of great usefulness to do His will in a higher and holier sphere.

In the death of this estimable and devoted servant of Christ, the Church, in general, as well as his late congregation and family, have sustained a great loss. But God doeth all things well, and orders them with a view to the prosperity of His Church and Kingdom in the world, as well as for the highest interests of His redeemed people. Hence, in the spirit and words of the pious patriarch, they can say: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."*

*See Ref. Ch. Mess., Dec. 1, 1875—obituary by Dr. Fisher, compiled from materials furnished by the Rev. I. H. Reiter, D. D., in the Chris. World.

REV. AMOS F. ZARTMAN.

1846—1875.

The Rev. A. F. Zartman was born at Glenford, Perry county, Ohio, May 13th, 1846, and was early dedicated to God in baptism by his parents. He was brought up in the nurture and admonition of the Lord, and, as he reached the years of maturity, was led to give himself up entirely to the service of the Master. After a course of instruction in the Catechism, he was confirmed on the 12th of October, 1861, by the Rev. C. W. Hoyman.

Feeling impelled to enter upon the work of the ministry, he commenced his preparatory studies in 1866, and, in the following year, entered the Freshman Class in Heidelberg College, at Tiffin, Ohio. After pursuing his studies with great diligence, he graduated with distinction in June, 1871. He completed his course in Theology, in 1872, which he had commenced during his connection with the college. Having received a call from the church at Wooster, Ohio, he was examined, licensed, and ordained to the work of the ministry, by the Synod of Ohio, on the 5th of May, 1872, in the Second Reformed Church at Canton, Ohio.

His labors in Wooster were commenced in April, 1872. He soon succeeded in gaining the esteem and confidence of his people, and labored among them with success. Just before the close of the second year of his pastorate, however, his health failed him, and he was compelled, much to the regret of his people, to resign

his charge. From that time he gradually declined in health, despite the careful medical aid which he received, until he was summoned to his reward by death.

Mr. Zartman was united in holy matrimony with Miss Mary P. Poorman, of Tiffin, Ohio, July 2, 1873.

After laboring in the ministry about two years, and then patiently suffering the will of God for one year more, our young brother was called to his eternal rest, April 29th, 1875, aged 28 years, 11 months, and 16 days. In reference to this event, the Rev. L. H. Kefauver says :

“In the death of our young brother, the Reformed Church has lost one of its faithful and promising ministers. His success as a pastor, is evidence that he was a workman that needed not to be ashamed. He had before him a bright future, and, no doubt, would have proved himself an efficient minister, had his life and health been spared. His qualifications for the holy office which he chose, were above the ordinary standard, and there was nothing to discourage him in aiming at a high position in the nobler ranks of the ministry.

“His work, however, was soon done ; and his chief regret was, that he was so soon called to abandon it. So deeply was he impressed with the idea, throughout his illness, that there was something yet for him to do, that he resisted the approach of death, and yielded only to its imperious demands when he was about to fall into its cold embrace. ‘Blessed are the dead who die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them !’ ”*

*Ref. Ch. Mess., May 19, 1875.

REV. THOMAS FERRELL.

18 —1875.

Of Mr. Ferrell's early life and preparation for the holy ministry, we have no knowledge. He was not raised in the Reformed Church, but came into it after he had entered the ministry. From the minutes of the "Synod of Ohio and Adjacent States," we learn that this brother was received from the Church of the United Brethren, "after a satisfactory examination upon the Heidelberg Catechism," by the Classis of Sandusky, in 1867.*

We are not informed how long Mr. Ferrell had been engaged in the ministerial work while in connection with the United Brethren, nor do we know at what period of life he entered the sacred office. After his transition to the Reformed Church, he resided in Carrollton, Ohio, but does not seem ever to have had a regular pastoral charge; nor, indeed, does it appear from the records that he ever performed any ministerial work, or was engaged in any active service while in connection with the Reformed Church. He died, as we are informed, at his residence in Carrollton, Ohio, on the 29th of November, 1875.

Of brother Ferrell's character and standing, either as a Christian, or as a minister of the gospel, we know absolutely nothing, except what is contained in the fol-

*Min. of Ohio Synod, 1867, p. 18.

lowing brief but beautiful tribute to the worth of the departed brother, by the Eastern Ohio Classis, of which he was a member : “Although, since his connection with this Classis, he did not have the care of a pastoral charge, yet his labors in other channels have reflected the glory of God.” We wrote to several of the Western brethren for information in regard to him, but received no response to our inquiries. His spirit has gone to the bosom of God who gave it, and his body rests in hope of a future resurrection unto eternal life and blessedness.

REV. DANIEL ZIEGLER, D. D.

1804—1876.

The subject of this sketch was the son of John Ziegler and wife, whose maiden name was Mary M. Koch. He was born in Reading, Berks county, Pa., on the 11th day of July, in the year 1804. He was baptized in early infancy, but by whom, we are not able to say. His parents subsequently removed to New Berlin, Union county, Pa., where his childhood and youth were spent. When of proper age, he was catechised and confirmed by the Rev. Yost Henry Fries, of blessed memory, and thus received as a member of the Reformed Church in the town of New Berlin.

He was a saddler by trade. After serving out his apprenticeship, he went to Philadelphia to work at his trade. His mind being turned to the holy ministry, he commenced his classical studies preparatory to the sacred work at the University of Pennsylvania, located in Philadelphia. His theological studies he subsequently prosecuted in the Seminary of the Reformed Church, then located in Carlisle, Pa., under the care and supervision of the late Lewis Mayer, D. D. After completing his theological course, he was licensed to preach the gospel, and ordained to the office and work of the ministry by the Synod, which met in Hagerstown, Md., in 1830.* About this time he became the pastor of some four or five congregations in York county,

*See Syn. Min., 1830, pp. 7, 16, 17.

Pa., which then composed the Kreutzcreek charge; this, originally, consisted of Kreutzcreek and Conondockly only, to which, however, Ziegler's and Wolff's were subsequently added, and, later still, Strayer's. In this charge, which he entered in the spirit and zeal of a first love and the warm glow of his youthful ministry, he spent the whole of his public life, with the exception of the last few years of his earnest and successful labors, which were devoted to the First Reformed Church (German) in York. Here he continued his quiet, faithful, efficient labors, until, by accumulated bodily infirmities, he was reluctantly compelled to retire from the active duties of the ministry, at the urgent request of his devoted physicians.

During the first year of his ministry, our good brother met with a serious accident, in the breaking of his leg, which, tho' it soon healed, remained ever afterwards weak, and thus left him lame. About fifteen years prior to his decease, the fracture opened, continued to discharge, and finally caused his death, by inducing a disease technically called *necrosis*.

Mr. Ziegler was married to Miss Eve Eyster on the 30th day of July, 1833. This union was blessed with nine children, four sons and five daughters. Of these children six, two sons and four daughters, preceded their sainted father to the unscen world, while two sons and one daughter, together with their widowed mother, are still living.

As to his personal appearance, Dr. Ziegler was large, well-formed, of a pleasing countenance, which was the faithful index of his generous heart and well-balanced

mind. He was frank and open-hearted—a man of an eminently mild and genial spirit, and fine social qualities—kind and obliging, and ever ready to extend a cordial welcome to any of his ministerial brethren who found it convenient to pay him a visit. This peculiarity also fitted him to be a popular and successful pastor, who could freely sympathize with the members of his flock in all their afflictions, and thus administer to them the consolation of the Gospel of Christ. Dr. Ziegler was besides a man of fine natural endowments—mental and moral—which by diligent and persevering study and care, he highly cultivated. In connection with his theological studies, which were never remitted, he also paid considerable attention to scientific pursuits—especially the practical study of entomology, in which he was quite an adept—having succeeded in making a very fine collection of insects, domestic and foreign, during his leisure hours.

In his preparations for the pulpit, Dr. Ziegler was very conscientious—all his public efforts being characterized by care and thoroughness. He preached almost exclusively in the German language, which he spoke with great fluency, accuracy, and elegance. He was, in his manner, earnest and serious, and all his ministrations were distinguished for their thoughtfulness and fervency of spirit. As a preacher, he was calm, clear, and impressive. In his private intercourse with his members and others, he was pleasant, open-hearted, and agreeable.

Dr. Ziegler has a younger brother, the Rev. Jacob Ziegler, in the ministry of the Reformed Church. He

has been compelled, however, to retire from the active duties of the ministry, in consequence of severe bodily affliction. Another member of the family had pursued a course of study in Marshall College, preparatory to the same holy office, but was called away to a higher world before he had completed his course.

We close our sketch of this excellent man and successful pastor, with a brief notice of his death and burial, by the Rev. Aaron Wanner: "This aged minister of the gospel; after a protracted illness, and very severe suffering, departed this life, on the morning of the 23d of May, 1876, aged 71 years, 10 months, and 12 days. Father Ziegler bore his severe sufferings with marked patience and submission. Although emaciated and much reduced, he passed away sooner than we had expected. He was almost gone before it was discovered that he was dying. His end was calm and peaceful. Without a struggle, he fell "asleep in Jesus."

His funeral took place on the afternoon of May 25th, at one o'clock. A large concourse of people were in waiting at the church, whither the corpse was conveyed to remain during the funeral services. Drs. J. O. Miller, W. K. Zieber and A. H. Kremer, and Revs. J. Sechler, Wm. F. Colliflower, R. Rahausen, F. W. Vandersloot, R. Smith, A. J. Heller, A. Wanner, J. I. Good, J. Ziegler, A. Spangler, and D. Gring of the Reformed Church, and a large number of the pastors of other denominations in York, were present. Rev. A. Spangler, successor to the deceased, in the German church of York, opened the services and delivered an appropriate German address. He was followed by two

short English addresses by Rev. J. Sechler, and Dr. A. H. Kremer, from Lancaster. The addresses were listened to with much attention and interest. The services throughout were solemn and impressive.”*

*Obituary Ref. Ch. Mess., May 31, 1876.

REV. HENRY AURAND.

1806—1876.

Father Aurand was a native of Berks county, Pa., having been born in the city of Reading on the 4th day of October, 1806. Of his family connections, and of his early life and experiences we have no definite knowledge. He, however, spent his childhood and youth in the place of his nativity ; and, as we learn, was early brought under the saving influence of the grace of God. This took place, we believe, during the visits of the distinguished revival preacher—the Rev. Charles G. Finney—to that place. From that time on he had a strong desire to be a minister of the Gospel. He prosecuted his classical and scientific studies in Dickinson College, Carlisle, Pa., and his theological course at Princeton Seminary, New Jersey. During the first year of his ministry he supplied a Presbyterian charge at Taneytown, Md. In 1834, he was installed pastor of the Reformed church at Carlisle, Pa., which he continued to serve faithfully and with acceptance for the term of fifteen years. Having resigned this charge, he removed to York Sulphur Springs, in Adams county, Pa., where he had charge of seven congregations, preaching three times a Sabbath and riding eighteen to twenty miles. He afterwards labored successively at New Berlin, Union county, Pa., New York City, and Columbia, Herkimer county, New York. Before coming West, he had a severe spell of

sickness, from the effects of which he never fully recovered. He came to Stephenson county, Illinois, in the year 1862, and connected himself with Illinois Classis, of which he was a member when he died. Since coming to the West, his health would not permit him to labor constantly. Hence he, in an irregular and desultory way, served his Master as health would permit, supplying vacant fields. In June, 1875, the people of Astoria charge, in Fulton county, which he had once before supplied, requested him to come and preach for them. He went; but was taken sick, and after an absence of four weeks, returned home. From that time he gradually failed, notwithstanding all that was done for his recovery. Five weeks before his death, he took his bed. During this time he suffered much, but patiently, never murmured, but was glad to do and suffer the will of God whatever that will might be. He retained an unshaken confidence and trust in God until he fell asleep in Jesus.

Father Aurand was devotedly attached to his children and grandchildren, and during his long and severe illness he was the object of their most tender and unremitting care. Surely long life and loving favor shall be the inheritance of those, who have so devotedly ministered to the comfort of a declining parent.*

Mr. Aurand was tall and well built—apparently enjoying excellent health, especially in his earlier years—with a strong voice and commanding presence. His manner of speaking was somewhat of the declamatory order and a little tiresome. He had strong feelings, and

*Ref. Ch. Mess., Nov. 15, 1876.

was withal a fluent and popular preacher, and, as far as we know, a faithful and conscientious pastor, earnestly seeking to do his Master's will. He died at the residence of his son-in-law, near Lena, Stephenson county, Illinois, October 8th, 1876, aged 70 years, 10 months, and 4 days.

After a long and eventful life of care and labor, with many changes, the good man now rests in his lowly bed, awaiting the coming of the Lord and the resurrection of the just. "Blessed are the dead which die in the Lord from henceforth ; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

REV. JEREMIAH HELLER.

1807—1876.

Not having had the pleasure of an intimate personal acquaintance with the deceased, and being in want of definite authentic information relative to his early history—his childhood, youth, and family connections—we give place, with but few alterations and additions, to the following sketch prepared by another and more competent hand.* The writer says:

We are unacquainted with the parentage or place of birth of Mr. Heller. His studies, preparatory to the Christian ministry, were pursued, in part, at the Theological Seminary then located at York, Pa., but chiefly under the direction of the Rev. Geo. W. Glessner, then pastor of the Reformed church at Waynesboro', Franklin county, Pa. After the completion of his theological studies, he was licensed by the Maryland Classis at its annual meeting in Manchester, Md., in May, 1837. He soon after this located in Pendleton county, Va., where he was ordained to the ministry, in 1838, the Rev. J. F. Dieffenbacher presiding at the services connected with the occasion.

After serving successively some congregations in the valley of Virginia, he removed to McConnellsburg, Fulton county, Pa., in 1847. He continued his ministry in this charge for a period of about five years, up to

*The Rev. Dr. Fisher, in Ref. Ch. Mess., Nov. 22, 1876.

1851, when he removed to St. Clairsville, Bedford county, Pa. In 1856, he resigned the pastorate of this charge, and went to Martinsburg, Blair county, Pa., where he continued to labor until 1858, when he removed to the State of Ohio, taking charge of some congregations in and around Fremont, located within the bounds of Tiffin Classis. Here he remained up to 1864 or '65, when he removed to Jenner's X Roads. After laboring here only a few years—up to 1867—he took up his abode in Sydney, Ohio, and subsequently in Tarlton, where he remained about four years. In 1873, we find him at Hillsboro', and two years later at Germano, in the same State, and finally at New Jefferson, Harrison county, Ohio, where he died Nov. 3, 1876, aged 69 years and 11 days; he having been born on the 22d day of October, 1807. As already stated, we are not able to give the place of his birth, nor the name of his parents.

The funeral services took place on Sunday, the 5th of November. His remains were interred in the New Jefferson Cemetery. The Rev. M. A. Miller officiated on the occasion, and was assisted in the services by the Rev. A. L. Moore, of the United Brethren Church. A very large number of people were present to participate in the solemnities, and thus manifest their deep sympathy with the afflicted family of the deceased.

Brother Heller is said to have been a sincere, earnest, and humble Christian. He was modest and retiring in his habits, but very conscientious, endeavoring faithfully and according to the full extent of his ability, to serve his Divine Master in the several fields of labor

to which he was called. He died, we are pleased to learn, as he had lived, in the full triumph of faith. For some time previous to his death, we are told, his health had been gradually declining, so that his end was not altogether unexpected, though occurring somewhat earlier than was anticipated. He rests in hope of the resurrection of the just and the life everlasting in the world to come.

We had the good fortune of meeting brother Heller, on several occasions, towards the close of his ministry, and our impressions of his person and character are in full harmony with what is said of him in the preceding sketch. We remember well the simple earnestness and fervor which characterized a public prayer that we heard him make. His heart was in the prayer, so that the sincerity of the man, as well as his fervid zeal and child-like faith, could be readily discerned.

We cannot say anything definitely as to his pulpit abilities; but we are assured that when a man's heart is in the work, as in his case, the preaching of the gospel cannot fail of accomplishing its benevolent purpose. An earnest and active ministry of nearly forty years, accompanied by an humble and prayerful spirit, must, in the nature of the case, bear fruit largely to the praise and glory of God's grace, and secure to the humble laborer in God's kingdom, the crown of immortality. "Even so, Father, for so it seemeth good in thy sight."

REV. MAXIMILIAN STERN, D. D.

1815—1876.

Dr. Stern was of Jewish parentage. He was born on the 18th of November, 1815, in the village of Altenkunstadt, Province of Oberfranken, Bavaria, where his father, Nathan Loeb Stern, was teacher of the Jewish school. His mother's maiden name was Wochla Brill, of Bamberg—the daughter of the so-called Medina Parness, that is, Judge or Elder over a province of Jews. The family is said to have been one of the most esteemed and well known among the Jews—the celebrated Catholic proselytes and eloquent pulpit orators, the brothers Ratisbon, belonged to it. When the subject of this sketch had reached the age of three and a half years, his parents removed to Niederwern, near Schweinfurth, where he spent his childhood. At the age of eleven years his excellent and accomplished mother died. A year later his father was married again. From this union sprang another son—the present Rev. M. G. I. Stern, of Indianapolis, Ind.

Mr. Stern attended the High School or Academy of Schweinfurth up to his fourteenth year. Here his troubles commenced. He repaired with his step-mother to the town of Heidingsfeld, near Wuerzburg, and there studied the Hebrew language, as well as some of the sciences, under his uncle, Herman Stern, a learned Orientalist, and the classics under the chaplain of the

place. Here his eyes became diseased and necessitated the abandonment of his studies. He had designed qualifying himself for the medical profession ; but, for various reasons, this design was abandoned, and he applied himself to the learning of a trade—that of a glazier. After completing the term of his apprenticeship, he spent several years in travelling through different countries, in the interest of his occupation, as is customary in Europe.

After this professional trip, he determined to carry out a favorite and long-cherished wish—that of emigrating to America. He took leave of his step-mother, and his little brother Isadore, and once more visited his uncle Herman, the learned Talmudist, who, in the meantime, had broken with the Jews and become a follower of Christ. This visit first opened his eyes to the claims of Christianity. His intercourse with his learned and accomplished uncle, now a Christian, had made a deep impression on his youthful heart. This impression was still further deepened, and rendered ineffaceable, while detained at Bremen, by the conversation of several Christian gentlemen with whom he came in contact—the one a missionary among the Jews, the other a Bible agent, who sold him a copy of the Holy Scriptures, which became the means, finally, of his conversion.

On the 6th of June, 1839, he embarked on the ship “Count,” and, after a prosperous voyage of eight weeks, landed in New York, August 10th, 1839. In the meantime his knowledge of Christ had been greatly advanced by the faithful reading of the Holy Scriptures. While in the city of New York, the good Lord wisely

directed him to the Rev. John Rudy and his little flock, on Houston street, under whose kind care and guidance he was brought to a saving knowledge of Christ, in the power of a living faith. Soon afterwards he was publicly baptized by Mr. Rudy in the little frame church, corner of Houston and Forsyth streets, and thus received as a member of the Reformed Church. The following three years he spent in New York, earning his living by manual labor—being often in needy circumstances.*

In 1842, he went to Mercersburg and entered the Theological Seminary, in order to prepare himself for the office and work of the ministry. He was privately supported by some kind friends, especially by the truly Christian and large-hearted generosity of Mr. George Douglas, a wealthy Scotch Presbyterian, residing on Long Island. After spending about three years in the Seminary, he made application for licensure and ordination to the Classis of Goshenhoppen; and, having sustained his examination, he was licensed to preach the gospel, on Ascension Day, in the Spring of 1845, and subsequently ordained by the said Classis, at its annual meeting in Flattland, Bucks county, Pa. After his ordination he went to New York city, where, for some time, he suffered from a bronchial affection, and, after his recovery, labored about one year in the city, during which time he organized a congregation there. In 1847, he became pastor of the Farmersville charge, in the vicinity of Easton, Pa., composed at that time of four congregations, namely Farmersville, Altona, Freemans-

*For these facts we are indebted to the Dr.'s son—the Rev. Herman J. Stern.

burg, and Arndt's. In 1848, while laboring in this field, Mr. Stern was married.

In 1852, Mr. Stern went to Tiffin, Ohio, and, for nine months, acted as general agent for the American Tract Society. About this time, also, he made a number of missionary tours through the northern part of the State. This was a favorite employment with Dr. Stern, he having always taken a deep and lively interest in the subject of missions. His extraordinary zeal and energy, which never flagged, fitted him most admirably for work of this kind ; and it seemed to be his special calling to act the part of a pioneer in the extension of the Redeemer's kingdom.

In 1853, he became pastor of the Crawford county charge, in the State of Ohio, but remained here only a very short time, when he located at Galion, in which place he labored successfully for the space of about nine years, up to January, 1862. He then removed to Louisville, Ky., taking charge of the Zion's Reformed congregation in that city. Here, also, he labored earnestly and with much success, continuing his pastoral activity up to 1870, when he was obliged to resign his charge on account of his severe sufferings from neuralgia. For about one year he acted as Superintendent of Missions, under an appointment from the North Western and Ohio Synods. This position, however, he was obliged to give up on account of continued indisposition. In July, 1871, he accepted a call from Galion, a charge which he had formerly served ; but, at the expiration of the first year, he was once more compelled to resign his pastorate here in consequence of several successive at-

tacks of apoplexy. He now returned with his family to his former home in Louisville, Ky. Here he spent the last four years of his eventful life, not, however, as heretofore in the stirring work of the ministry, but in comparative inaction and amidst much bodily suffering. His last sermon he preached on his way back to Louisville.

The active, energetic, and persistent laborer in the Lord's vineyard was henceforth to glorify his Divine Master by patiently *suffering*, instead of actively *doing* His will. He was, however, perfectly resigned to his appointed lot, and humbly submitted to the mysterious leadings of the Master. Not a murmur escaped his lips. Meekly and patiently he bore the cross which was assigned him. At times he seemed to be improving. Hopes even of his recovery were fondly entertained. But all these hopeful dreams, so natural to loving hearts, were doomed to disappointment. On the fourth day of July he was taken with a violent attack of fever. When the fever had subsided, the excruciating pain in his head, we are told, had entirely left him; and the hopes of the loving ones again revived. A few days later, however, the fever returned, and all hopes of improvement then faded away. On the evening of the 6th of July, 1876, just as the sun was sinking beneath the western horizon, calmly, gently, and apparently without pain or struggle, the good man passed over to the "land of the blest."

We are not able to give the particulars relating to his burial; nor is it especially important that they should be given. Enough, that, after a busy life ex-

tending over sixty years, seven months, and nineteen days, and a ministry of over thirty years of faithful service, our weary and wayworn brother was gently called home, and permitted to enter into his rest.

Mr. Stern was large, stout, well-built, thus capable of great physical endurance, and particularly adapted to his favorite employment—doing mission work. He was endowed with a strong mind and excellent social and domestic qualities. Like the rest of us, he had his peculiar weaknesses and imperfections ; but he likewise possessed many sterling qualities of heart and mind. His earnestness and zeal in the cause of God were unquestioned, and his energy and perseverance unbounded. His determination, which occasionally became annoying, gave peculiar force and consistency to all his actions. Whatever he undertook, he also brought to a successful issue. To him it was assuredly said—“Well done, good and faithful servant—enter thou into the joy of thy Lord.”

REV. HENRY HECKERMAN.

1817—1876.

Mr. Heckerman was born in Chambersburg, Franklin county, Pa., January 7th, 1817. His parents were Jacob and Catharine Heckerman. The former a native of Lebanon county, Pa., the latter, whose maiden name was Steeple, was born in Haunau, Germany. Her parents emigrated to this country about the opening of the present century, landing at Baltimore, but soon afterward removing to Chambersburg, where Catharine was married to Mr. Jacob Heckerman. Henry was the oldest of three brothers; and, with the other members of the family, was left an orphan when only seven years of age. The widowed mother, whose piety was of a deep and earnest character, did everything in her power to raise her family in the fear of God. She sent the children regularly to Sunday School, and also took them with her to the Sanctuary to attend the public worship of God. In this way she succeeded in raising her children in a Christian way. When of proper age she had them to attend Catechetical instruction with a view of being confirmed. Henry was thus received into full communion with the Church, by the Rev. Henry L. Rice, when about twenty years of age. From this time forward he felt himself more and more drawn towards the holy ministry. In the year 1837 or '38, he entered upon a course of literary and scientific training in

Marshall College, Mercersburg, Pa., and graduated in September, 1844. His pecuniary resources being exhausted, he was obliged to teach school, and thus came to pursue his theological studies privately. In 1845, he was licensed by the Classis of East Pennsylvania, at its annual meeting in Macungie, Lehigh county, Pa., and soon afterward entered upon his labors as missionary in Bedford county, remaining there about two years.*

While engaged in this first field of ministerial labor, he had to pass through a fearful mental struggle, such as are frequently employed to try the faith and patience of God's servants. He had very serious doubts as to the genuineness of his call to the holy ministry. This spiritual conflict caused him much distress of mind; but by earnest prayer and supplication, he at last gained a complete victory over his doubts, and experienced such satisfactory evidence of his call, as left no longer any room for uncertainty as to his future course.

Brother Heckerman had been invited to enter upon the missionary work in Bedford county, by a committee appointed by the Mercersburg Classis to procure the services of a suitable man to do so. He willingly and in the fear of the Lord undertook the labors and responsibilities of a Home Missionary, as already stated, in July, 1845. In October following, he was, at his own request, dismissed by the Classis of East Pennsylvania to the Classis of Mercersburg, within whose bounds he was then laboring. He was duly and formally ordained to the office and work of the Gospel Ministry by the

*Obituary by Rev. Wm. M. Deatrich, in Ref. Ch. Mess., May 10th, 1876, which we have freely used in preparing this sketch.

Mercersburg Classis, through a committee of ordination appointed for that purpose. The ordination services took place, November 26th, 1845, in the old Union Church still standing near Ray's Hill, on the south side of the turnpike, and about two miles east of the Juniata Crossings, in Bedford county, Pa. The members of the Committee, who performed the solemn act, were Revs. Matthew Irvin and F. A. Rupley.

As already stated, Brother Heckerman spent nearly two years of his earliest public ministry in missionary work in Bedford county, Pa. During this period, he was married to Miss Henrietta Aughinbaugh, of Chambersburg, Pa., who proved to be to him a true and faithful pastor's wife, and, in the providence of God, still survives her husband. Their marriage took place July 29th, 1846.

Owing to the very meagre support that he received as missionary, it became necessary for him to seek another field of ministerial usefulness. This soon presented itself in a regular call to the Huntingdon charge, which was confirmed in due time by the Mercersburg Classis. This charge was then, as now, composed of the congregations at Huntingdon and McConnellstown, Huntingdon county, Pa. In the Spring of 1847, he removed to Huntingdon and entered upon the active duties of this, his first regular pastoral charge. Soon after going to this new field of labor, he was instrumental in having the Reformed Church of McConnellstown built; the congregation having previously worshipped in an old log Union Church. Other signs of success attended his labors as pastor of this charge. Here his

salary was still quite limited, amounting to about \$250 or \$300 per annum, we believe, without parsonage. The charge was small and unable to give him a sufficient support. Hence it became necessary for him to teach a public school; which he did for one or two winters, and in this way added to his meagre salary. It may, however, be proper here to state, that the salaries of our ministers in country charges, twenty-five or thirty years ago, in this section of the country, were all much smaller than at the present time. Four or five hundred dollars was then regarded as a fair average salary. Brother Heckerman remained in the Huntingdon charge for three years, until April, 1850.

His next and last field of labor was the Bedford charge, upon which he entered immediately after leaving the Huntingdon people. In this field he labored hard and faithfully for a period of twenty-one and a half years, or until October, 1871, when his health became so very much impaired, that he was compelled to cease preaching regularly. His physical strength had become so much exhausted, that he could no longer perform pastoral work or endure the labor of preaching. Most ministers, in the same enfeebled state of health would have left off serving a pastoral charge long before. He, however, could never be brought to admit, that preaching did him any harm physically, or was injurious to his general health. But, on the contrary, as a general experience, he supposed himself better after than before preaching. And further, he was wont to say, that as he did not of his own will and accord, nor in a hasty way, put the Gospel harness on, so

he felt that it was not in his place, in a hasty manner and of his own will, to put it off and lay it aside. That he labored hard and most assiduously was apparent to all who intimately knew him.

During his pastorate in the Bedford charge, new church edifices were erected at Schellsburg, Snake-Spring Valley, Pleasant Hill, and St. Paul's, four miles north of Bedford. The Lutheran interest in the church at Bedford was bought out, and the building repaired. And the church at Buena Vista, in the present Schellsburg charge, was purchased from the Methodists. Congregations were also regularly organized by him at Beuna Vista, Snake-Spring Valley, Pleasant Hill, and St. Paul's. The Bedford charge was subsequently divided, and now constitutes three regular pastoral charges, viz: Bedford, Schellsburg, and Sulphur Springs. In the formation of the Everett charge, one congregation was also taken from the Bedford charge. Thus the church in Bedford county rapidly grew under his faithful and efficient labors, and those of his associates in the ministry.

Besides his onerous duties, as the pastor of the Bedford charge, he served also as County Superintendent of the Public Schools of Bedford county for the term of three years, having been chosen to that office by the Board of School Directors of the county, some fifteen or eighteen years ago. It is known that he succeeded in elevating the standard of the schools in the county very materially during his Superintendency.

As Brother Heckerman left neither Diary nor Journal of his labors, it is impossible to give an exact sum-

mary of the number of sermons that he preached, or of the thousands of miles travelled by him, from the time that he began his missionary labors until he resigned the Bedford charge, and was honorably entered by the Mercersburg Classis on its roll of *superannuated* ministers. Approximately, he baptized about 620, confirmed 510, solemnized 375 marriages, and conducted the religious services at 400 funerals.

For a number of years his health was gradually giving way, and for many months he was prostrated upon a sick bed. His disease was a lingering consumption. Yet he displayed a wonderful tenacity of life. More than a year before his death, he was so ill that it seemed impossible for him to survive long, and his departure was looked for daily. At times, too, his bodily sufferings were very great. Yet he bore all with Christian resignation, tho' at times ardently desiring to "depart and be with Christ, which is far better." Day by day his faith became stronger, and his hopes brighter, until he fell asleep sweetly in Jesus.

As in his earnest life and faithful ministry, he exemplified the principles of Christianity, so, in his peaceful death, he bore ample testimony to the sustaining power and comforting influences of the gospel of Christ. After patiently suffering the will of God, during a painful and lingering disease, our brother departed this life, at Bedford, Pa., on Wednesday afternoon, April 5th, 1876, aged 59 years, 2 months, and 28 days.

On the following Saturday afternoon, devout men carried him to his burial. A large concourse of people, to many of whom he had once broken the bread of life,

were present on that lovely afternoon to show their respect for his memory, and assist in performing the rites of Christian sepulture. Rev. E. N. Kremer, his successor in the pastorate of the Bedford charge, preached the funeral sermon, based on the words of the Lord Jesus Christ, the Divine-human Redeemer, as recorded by St. John xi. 24—26: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die." There were present, besides the pastor, Rev. Mr. Kremer, the following ministers of the Reformed Church, as well as several others of sister denominations, Revs. A. C. Whitmer, W. D. Lefevre, M. H. Sangree, A. C. Geary, D. M. Whitmore, and D. N. Dittmar.

The minister's zeal shows itself in regular, constant, and self-sacrificing efforts to gain his holy end. All times, all places, and all means are diligently improved. By public preaching, private exhortation, and personal example, in the house, on the highway, and in the sanctuary, he ever seeks to be about his Master's business—until that Master commands him to cease from his labors and enter into rest. How eminently characteristic was this of our deceased brother. For many years, with great zeal, he followed his high and holy calling amid severe bodily pain and suffering.

We might add many remarks and prolong this sketch, but we do not deem it necessary to do so. His memory shall be sweetly and sacredly embalmed in the hearts of his former parishioners, and of his numerous other friends, especially his "companions in tribulation, and in the kingdom and patience of Jesus Christ."

REV. FREDERICK WISE.

1818—1876.

Mr. Wise was born in Madisonburg, Centre county, Pa., October 11th, 1818. His parents were Frederick and Anna Margaret Wise. Their son was dedicated to God in holy baptism on the 20th day of November in the same year. In early youth he was catechized and confirmed by the late Rev. P. S. Fisher, of blessed memory. During these instructions he was deeply moved, and, by the various influences brought to bear upon him, induced to turn his attention to the holy ministry. It is not exactly known when and where he commenced and pursued his studies preparatory to his work.

On the 11th of June, 1849, he left home on a journey to the far West. In a diary, which he kept, he gives an interesting account of his travels. After visiting several of the Western States, he returned to his home in the autumn of the same year. About this time he probably commenced his preparations for the ministry. For, between the years 1849 and 1852, he was engaged more or less in teaching school in Centre county, and, at the same time, pursuing his theological studies; but under what circumstances we are not able to say.*

In the fall of 1852, he bade farewell to his friends

*See Ref. Ch. Mess., August 2, 1876, obituary by Rev. J. F. Snyder.

and home, and set out for Armstrong county, Pa., the field of his future labors. He performed the entire journey on horseback, which was quite an undertaking for a man of such a delicate constitution as that of Brother Wise. He was examined, licensed, and ordained by Clarion Classis, October 21st, 1852, at Curlsville, Clarion county, Pa. He immediately entered upon the active duties of the ministry, and preached his introductory sermon from St. John's gospel, 14th chapter, and 6th verse, in the St. Jacob's Church of the South Bend charge, from which he had received a call.

On the third day of August, 1858, he was married to Miss Christina Boyer. He had nine children, eight of whom with the mother are still living, one having preceded him to the "land of the blest."

Brother Wise was the oldest laborer in the Clarion Classis. During the twenty-four years of his ministry, he never made a change. He lived, labored, and died among the people of his first love. His field at first was large, and required extensive journeys to meet the appointments. The labor required was sufficient to deter a man of even the most robust constitution. He, however, always cheerfully performed his duties and was faithful in attending the meetings of Classis and Synod. Some three or four charges have grown out of, and now cover, the field of his former labors. His charge latterly was composed of but two congregations.

His health began to fail at the opening of the present year. The last sermon he preached was on Sunday, February 1st, 1876. It was on the occasion of the Holy Communion. He was so weak and prostrated by

preaching, that he was compelled to dispense with part of the liturgical service. When he reached his home, he took to his bed, to which he was confined until his death. Heart disease was the sickness which terminated his earthly life. He suffered little or no pain until the last week of his life, and was always cheerful, resigned, and patient.

Brother Wise was greatly esteemed and loved by his ministerial brethren. He was emphatically a man of peace, and was generous and charitable even to a fault. The warmest affections of his people ever clustered around him, and cheered and encouraged him in his labors. Mostly poor in this world's goods, they did not forget him who ministered unto them in spiritual things. Especially during the long weeks and months of his affliction, his members, neighbors, and people of other denominations, visited him, sometimes as many as twenty in one day, and vied with each other in supplying his family plentifully with the necessities of life.

His end was peace. From the first he believed he would never recover. On the day of his departure, his physician informed him that his departure was near. He summoned his wife to his bedside, and with a smile made known to her the sad tidings. He enjoined upon her and the children, that they should not weep; for he assured them that he was going home. As peacefully as the infant falls asleep on the mother's breast, so peacefully did he fall asleep in Jesus.

He died at his home in South Bend, Armstrong county, Pa., June 30th, 1876, aged 57 years, 8 months, and 19 days.

His funeral took place on Sunday, July 2d. It was attended by a large concourse of people. The services at the house were conducted by Rev. Alpha K. Kline. The funeral sermon, on Acts xiii. 32—37, was preached, and the services at the grave conducted, by the Rev. John McConnell. Rev. Dr. Donalson of the Presbyterian, and Rev. Mr. Lovter, of the United Presbyterian Church, were present and took part in the services. His mortal remains are interred in the beautiful Mt. Union cemetery. With pious love and affection, his people are about to erect a monument to his memory.

Brother Wise kept no record of his labors. God alone knows the work which he performed, and the hardships which he endured, as a good soldier of Jesus Christ. He now rests from his labors, and his works do follow him. With a weak and delicate body from infancy, he might have claimed exemption from the hard labors of such a charge. But he cheerfully gave himself up to the cause of Christ, and gratefully spent his life in the service of his Divine Lord and Master, who had called him to be a laborer in His vineyard. Great shall be his reward. May God indeed be a husband to his wife, and a Father to his children!

REV. DAVID W. WOLFF.

1830—1876.

This truly earnest and faithful servant of God was a younger brother of the Rev. George Wolff, D. D., and son of Henry and Sarah Wolff. He was in every sense of the term a good and pious man, an excellent and edifying preacher, and a loving, faithful, and conscientious pastor. He died, as he had lived, a humble and devoted follower of the meek and lowly Saviour. The Rev. W. R. H. Deatrich, who was present at his funeral, and assisted in the solemn and interesting services, furnishes the following just and appropriate sketch of his life, labors, and peaceful departure in the Lord. From a somewhat extended and intimate personal acquaintance with the deceased brother, we can vouch for every word that is said in his praise; and hence we gladly make room for this beautiful and merited tribute, from his appreciative friend and brother in the ministry. We deem it unnecessary to make any additions, except such as are required to complete this picture of a beautiful and earnest Christian life, and successful ministry:

Brother Wolff was born near Carlisle, Pa., Nov. 29th, 1829. When quite young, his parents moved to New Oxford, Adams county. There being no opportunity at this place for Catechetical instruction, he attended a course of lectures, given by the Rev. Samuel Gutelius, at Hampton, four miles from his home. Fre-

quently on his way thither he sought a retired place among the trees where he knelt in prayer, asking God to grant him grace that he might consecrate himself to His Church in the holy ministry. He was confirmed at an early age, in the Reformed Church at Hampton, by the Rev. Samuel Gutelius.

He received his academical training in the High School at New Oxford. He was taken under the care of Zion's Classis in May, 1849, and graduated from Franklin and Marshall College in 1854. He entered the Theological Seminary at Mercersburg immediately after his graduation, and left it in 1856. His first charge was Danville, Pa., from the latter part of 1856 to 1861. During his pastorate here, a new Reformed Church was built. He took charge of the Schuylkill Haven mission in January, 1862, and of the Mahanoy mission in October, 1865. For a time, during the war, he was employed by the Christian Commission. During the Spring and Summer of 1866, he acted as Agent for the Publication Board. He became pastor of the Conowago charge in Adams county, in November, 1866. In October, 1873, his pastoral relation with this charge was dissolved, and he was dismissed to the Clarion Classis, Synod of Pittsburgh, in order to accept a call extended to him by the St. Petersburg charge, which pastorate he held at the time of his death.

He was married on the evening of St. John's Day, December 27th, 1870, at the parsonage of the Reformed Church at Gettysburg, Pa., by the pastor, the Rev. W. R. H. Deatrick, to Miss Avilla M., daughter of Charles Mickley, Esq., of Adams county. Brother Wolff leaves

a widow with three small children, one, Henry Harbaugh, having preceded him to the heavenly home. The bereaved household, whose joy is now turned into mourning, will certainly receive the sympathy and prayers of the Church. Brother Wolff was not only fortunate in coming under the treatment of a kind and skillful physician, but also in falling into the hands of such a devoted congregation, as that of brother Ashenfelter's, at Carlisle. Everything that affection could suggest and means procure, was liberally and cheerfully bestowed, by the members, who waited upon him day and night.

Brother Wolff was a close student, and always prepared his sermons with great care; with a somewhat polemical tendency his pulpit efforts were earnest and characterized by good, solid thought. He loved the Institutions of the Church and her theology; deeply interested in all her movements, he prayed for her peace and prosperity. This interest increased with his years, and was the supreme thought in his mind during his last illness; even when scarcely able to speak, his faltering voice joined in the service of the Church led by the *pastor loci*, whose daily pastoral visits he very much appreciated. He died calmly, resignedly, and in the faith which he so earnestly and successfully preached. His end was peace.

Bro. Wolff departed this life at Carlisle, Pa., on the morning of the 16th of March, 1876, aged 46 years, 3 months, and 17 days.

His funeral took place on Friday evening, March 17th, at 4 o'clock, from the residence of Mrs. Kieffer,

widow of the Rev. Ephraim Kieffer. Suitable addresses were delivered by the Rev. O. L. Ashenfelter and the writer. His remains were taken to Ashland Cemetery and buried in a lot belonging to the Reformed church, six of whose officers acted as pall-bearers. In the use of the beautiful and impressive burial service of the Church, which he so often read himself, we committed his body to the grave, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day, and the life of the world to come, through Jesus Christ our Lord.*

*Ref. Ch. Mess., March 29, 1876.

REV. GREGORY H. MEIBOOM.

1841—1876.

Mr. Meiboom was a European by birth—a native of Emden, in East Friesland, where he was born, October 1st, 1841. Early in life he attended the public school in his native place, and also the gymnasium, and was ever distinguished for his industry. At the close of his attendance at school, he learned the trade of a wheelwright, and succeeded in this enterprize. In the Spring of 1866, he emigrated to America, and was for some months employed in the wagon manufactory of a Mr. Smith, at Pekin, Illinois. Although he had the very best prospect of succeeding in his occupation, he was not satisfied, but felt it to be his duty to quit his present sphere of labor and prepare himself for the work of the ministry.

In the Spring of 1869, he entered the Mission Institute, at Sheboygan, Wisconsin, and commenced a course of theological study. At the close of his preparatory course, he was licensed and ordained to preach the gospel, and served for a short time as assistant pastor in the Galion, Ohio, charge. In August, 1870, he accepted a call from Ironton, in the same State. In this field he labored diligently, and with success, in the face of many obstacles, for a period of more than four years. In October, 1874, he accepted a call from the congregation at Jeffersonville, Indiana. During the

Sessions of the Synod at Terre Haute, he was taken sick. By the advice of his physician, he took a trip North, and went to Wisconsin. The disease from which he had been suffering, yielded its hold on his system, and hopes were entertained of his full and speedy recovery. In these hopes, however, he and his friends were sadly disappointed. He was soon afterwards attacked with heart disease, and died suddenly at Milwaukee, Wisconsin, on the 18th of July, 1876, aged 34 years, 9 months, and 17 days.

The Revs. F. P. Leich and E. R. Hinske were present at his burial and took part in the funeral solemnities. The former attended to the introductory services, and the latter delivered the funeral discourse on Matt. xxv. 23—"His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." At the grave, the Rev. J. E. Terborg delivered an address on Lam. iii. 32, 33—"Though He cause grief, yet will He have compassion according to the multitude of His mercies. For he doth not afflict willingly, nor grieve the children of men."

Although he died among strangers, he was kindly cared for by the pastor—the Rev. J. E. Terborg, and the members of the Reformed church, in whose midst he unexpectedly ended his days.

Mr. Meiboom, we are told, was an earnest and devoted Christian, and a faithful, laborious, and successful minister of the gospel. During his brief ministry he accomplished a good work, and deserves to be kept in

grateful remembrance by the Church which he so faithfully served. He left a widow and three small children to mourn their early and irreparable loss. As she is in a strange land, away from her friends, and without pecuniary means, her condition is exceedingly sad and distressing. He, however, who has promised to be the Father of the fatherless and a Husband to the widow, will not forsake her and her dependent little ones ; but will raise up for them many warm and loving friends to aid them in their time of need. To Him and to His abounding grace we most heartily commend the poor widow and her precious charge !*

*Ref. Ch. Mess., August 23, 1876. See also Kirchenzeitung, August 10, 1876.

REV. STEPHEN KIEFFER KREMER.

1845—1876.

This young brother in the ministry, eldest son of the Rev. Dr. Amos H. Kremer, was born at Shippensburg, Cumberland county, Pa., February 1, 1845. He was baptized in infancy, and subsequently catechized by his father, and confirmed as a member of the Reformed Church. He was carefully reared in the bosom of an earnest Christian family, and thus brought up in the nurture and admonition of the Lord. His intellectual training, also, was carefully carried forward with advancing years. His scientific and classical studies he prosecuted in Franklin and Marshall College, Lancaster, Pa., during his father's pastorate of the Reformed church in that place. He graduated in 1865. Two years afterwards he entered the Theological Seminary, at Mercersburg, Pa., where he graduated in 1870. In both the College and Seminary his life and standing were such as to reflect honor upon the institutions, and cause him to be a credit to the family which he so worthily represented.

In 1870, after having passed a highly satisfactory examination, he was licensed to preach the gospel by the Classis of Lancaster, Synod of the United States, under whose care he had pursued his studies as a candidate for the sacred office. The same year he was received by the Virginia Classis, Synod of the Potomac, ordained to

the office of the ministry, and installed as pastor of the Reformed church in Martinsburg, West Virginia. In this, his first charge, earnest and active in the zeal and vigor of a cultured manhood, he labored, amid many discouragements, with great skill, fidelity, and success. This success pertained not so much to outward growth and extension, as to inward faith and life. His faithful sowing of seed brought in an abundant harvest, both in quantity and in quality—especially in this latter sense. During his ministry in this church, not only his own people became strongly attached to him, but many also beyond this circle noticed and appreciated his attainments, sought his acquaintance, and enjoyed his company in social intercourse.

After a pastorate of four years among this people, who had been uniformly appreciative and kind, he felt it to be his duty to accept a call from the Reformed church at Greencastle, Pa. He entered upon his duties in this new field of labor in 1874, and continued in it, discharging the duties devolving upon him faithfully up to the time of his death, which, after a brief illness, occurred August 16th, 1876. In his short ministry here, both as a faithful pastor and fearless preacher of God's Word, earnestly contending for the faith and customs of the Church, and as a gentleman of excellent clerical and social qualities, he endeared himself to his own people and to the entire community.

Brother Kremer, during his illness, had the tender care and loving help of his father, mother, sister, and brothers, as well as of sympathizing friends. But the ministry of love, the voice of prayer, the skill of phy-

sicians, and the sympathy of friends and brethren, though unremitting, could not stay the arm of death. His disease had too strong a hold upon him, and, amid intense suffering, quickly did its work. Calmly and peacefully he yielded his strong and vigorous frame to its power. His work on earth was finished. The beloved Master, whom he had so lovingly and faithfully served, called him from his labor in the vineyard, here, to the enjoyment of his eternal rest in the kingdom of God above. His last audible words were—rest, rest, rest; and this rest came to him quickly. After life's fitful fever, after life's toils and pains, after life's perils and tears, how unspeakably welcome and blessed is the sleep of the sainted dead! The glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of martyrs, the countless multitude of the saints—the purest and the best of all ages, and, among them, those out of our own circle of love,—all these, secure in their bliss, await our coming, and bid us welcome into the kingdom of life and glory!

Brother Kremer died among the people of his charge in Greencastle, Pa., August 16th, 1876, aged 31 years, 6 months, and 15 days.

His funeral, which took place on the afternoon of the day succeeding his death, was largely attended by the congregation and citizens of the town and country. A large number of his former parishioners from Martinsburg were also present, bringing a large cross and bouquets of white flowers for his grave, thus attesting their esteem for the man, their respect for his memory, and their sympathy for those who mourned his early death.

Apart from the family, in which were four ministers, there were seventeen clergymen in attendance—eleven of whom were of the Reformed Church, and six of other denominations. Quite a number of them took part in the funeral services. The Rev. J. Spangler Kieffer, of Hagerstown, Md., spoke words of comfort drawn from John xi. 25, 26. The Rev. Simon S. Miller read the burial service at the grave. He was lovingly borne to his rest, and laid in the grave, which is in the beautiful yard immediately in front of the church, by the members of the consistory. No more fitting place could have been chosen. Here, in front and beneath the shadow of the church, he rests from his labors, and his works do follow him—a silent monitor to those who enter the sanctuary !

The church was tastefully draped in the emblems of sorrow and death ; but there, too, were the emblems of joy and rejoicing—on casket, altar, font, and reading desk, were the cross, the crown of white flowers, arbor vitae, and ivy, speaking tones of life, of resurrection, of glory, and of fragrant memories—the offerings of loving, tender, sympathizing hearts and willing hands !

The young brother was of a priestly family in the Reformed Church—the Kremer-Kieffer family. A father, two uncles, a brother, and a number of near relatives are in the active ministry. For a young man, brother Kremer was a fine scholar, a good thinker, a ready writer, an instructive preacher—giving promise of great usefulness in the Church. His excellent qualities of head and heart were shown in the social circle, where, it may be said, that, for one of his age, he had few equals

and no superiors. Early and unexpectedly was he called to rest—to enjoy the fruit of his labors “among the saints in light.”*

*For this sketch, slightly altered and abridged, we are indebted to an unknown friend—author of an obituary in the Ref. Ch. Mess., September 6, 1876.

REV. JOSEPH S. DUBBS, D. D.

1796—1877.

The following sketch of the life and labors of Father Dubbs, prepared at the time of his death, and published in several of the leading papers, secular and religious, we find to be so full and accurate, that we most cheerfully adopt it as far superior to anything which we could get up. The writer says :*

The subject of this notice was born at the old family homestead in Upper Milford township, Lehigh county, Pa., on the 16th of October, 1796. At this place, his grandfather, Jacob Dubbs, in 1732, took up a tract of unoccupied land, which he purchased two years later from the Penn family. This ancestor was a faithful member of the Reformed Church, and it is a remarkable circumstance, that none of his descendants bearing the family name, have ever been alienated from the Church of their fathers.

The parents of the deceased were Daniel Dubbs and his wife Elizabeth, a daughter of Matthew Schwenk. They were pious, God-fearing people, who did all in their power to bring up their children in the nurture and admonition of the Lord. They were generous and hospitable, as was the custom in those days, and it is related that their pastor resided with them, as an invited guest, for a period of several years.

*Ref. Ch. Mess., April 25, 1877.

Father Dubbs was descended from an ancient Swiss family, whose remote ancestry has been traced to the Austrian province of Styria, where members of the family are known to have resided as early, at *least*, as the year 1446. To this place their ancestors had emigrated, at a still earlier period, from Bohemia; whence the family name—"Dubs," which in the Bohemian tongue, signifies Eichen or Oaks. Mr. Jacob Dubbs, the ancestor of the the American branch, emigrated to this country in the early part of the last century, arriving in Philadelphia, September 30th, 1732, in the ship Dragon. He was the elder of two brothers—the younger remaining in possession of the old homestead in the Fatherland, the older one seeking a home in the New World. As he was sick, at the time of his arrival in this country, and unable to appear in person at the court house, his name was affixed to the oath of allegiance by the clerk, as Jacob Dubbs—an error in orthography which has become generally prevalent among his descendants. The sturdy Switzer, soon after his arrival in America, took up a tract of Government land, in what was then Bucks county, but is now in Lower Milford township, Lehigh county, Pa., near the head waters of a branch of the Perkiomen creek. Here he built a small forge, where, after the manner of his ancestors, he manufactured arms and agricultural implements. He appears to have been a man of more than ordinary ability—possessed of a considerable amount of inventive genius, mechanical skill, and general information.* He

*See an interesting article, in the Guardian for Dec. 1880, by Edwin A. Gernant.

had two sons—Felix, who lost his life by drowning when a young man, and Daniel who was the father of the subject of this brief sketch, as already stated.

The deceased was the youngest of a family of seven. Having been baptized in early infancy, his parents were very desirous that he should be properly instructed in the doctrines and duties of our holy religion. To the instructions received from his parents, he was fond of referring. In an unfinished autobiographical sketch, he gives the following account of his early Christian training: "During the long winter evenings we were required to commit the Catechism, and to read the Psalter and New Testament. We read alternately, and the elder were the teachers of the younger, and each one manifested a degree of zeal and anxiety to excel, such as is rarely found in schools. On Sundays, when there was no service in the church, we were required to spend the forenoon in religious study, but whenever it was possible we went to church and listened to the preaching of the gospel. After we returned from church, and had taken our dinner, the Bible was brought, and the chapter from which the text was taken, read and commented upon. When this was done, we were allowed to enjoy a little innocent recreation." Such family training is in itself a good education. The country schools of those days were, of course, defective, but he made the utmost of his opportunities. He devoted special attention to the study of the German language, and became familiar with it to a degree which was in those days rather unusual. In later years he became quite familiar with German literature, and took especial pleasure in reading

the works of the great poets. During his early youth he also spent some time at a Quaker school, for the purpose of becoming more familiar with the English language.

It was about the time of his confirmation, that he also felt an earnest longing for the ministry, a longing which left him no rest, though he met with numerous discouragements. His father, who, perhaps, exaggerated the trials and privations of the ministry, did not encourage him, and among all his friends there was not one who spoke a word of encouragement. When his father saw him resolutely bent on attaining his object, he agreed to assist him, and afterward rejoiced to see his son a worthy minister of the gospel.

In those days the Reformed Church had no Theological Seminary, but a number of its most prominent ministers took charge of the candidates for the ministry. Among the most eminent of these was Rev. F. L. Herman, D. D., who generally had a number of students under his care, many of whom afterwards became useful laborers in the Lord's vineyard. Of Dr. Herman's students, Father Dubbs was, we believe, the last on earth, with the single exception of one of his preceptor's sons, who studied at a later period. Geistweit, Guldin, Schneck, T. H. Leinbach, P. S. Fisher, Richard A. Fisher, Berkey, C. G. Herman, A. L. Herman—all have gone to their rest. At this institution, if we may so term it, Father Dubbs remained about four years, during the last year assisting his teacher in the labors of his pastoral charge. The practical value of this training should not be undervalued, nor should it be forgotten that Dr. Herman was

declared by all his students to have been a conscientious teacher and an exact disciplinarian. He taught or lectured a number of hours every day, and insisted, especially, that every one of his students should acquire some familiarity with the ancient languages.

In 1822, Father Dubbs was licensed to preach the gospel, with special authority to administer the sacraments. He was ordained at a Synod held at Kutztown, in September, 1823.* The Committee of Ordination consisted of Rev. F. L. Herman, John C. Guldin and Henry Dieffenbach.

During the period when Father Dubbs was a student occurred the unfortunate schism which resulted in the organization of the Free Synod of Pennsylvania. All of Dr. Herman's students were ordained by the latter body, but it is but just to say, that Father Dubbs always deprecated the division, and that it was by his resolution, and greatly through his influence, that the Free Synod, in 1836, returned to the parent body. He was also chairman of the commission which in that year attended the Synod of Baltimore, and succeeded in consummating this reunion.

The first charge served by Father Dubbs consisted of the Windsor and Weiss Churches, both in Berks county, of which he assumed charge in June, 1822. His salary from the whole charge amounted to one hundred dollars per annum, but such was the cheapness of living then, that on this small sum he was enabled to live comfortably.

*Revs. T. H. Leinbach and Aug. L. Herman were ordained at the same time with him ; and, hence, not in 1822, as stated in their respective sketches.

In 1824, the Eppler's Church, and, in 1826, the Hain's Church were added to his charge, of which he remained pastor until July, 1831.

To this charge Father Dubbs was greatly attached, but it was exceedingly laborious. His churches were situated almost in a straight line, extending for a distance of about thirty miles. In reaching his appointments he was compelled to cross three streams, the Schuylkill, the Tulpehocken, and the Ontelaunee. There were in those days no bridges over these streams, and he was often compelled to cross them, especially in winter, at the peril of his life. The adventures which he frequently related might put us, of a weaker generation, to shame for our lack of zeal and energy.

In 1831, Father Dubbs accepted a call from the charge in Lehigh county, consisting of the Allentown, Egypt, Union, and Jordan churches. The church in Allentown was in those days the smallest in the charge, and he consequently took up his residence in the country, at a place which was nearer the centre. There was also a division in the church at Allentown, owing to circumstances which it is not necessary to detail, and a second congregation was organized, under the pastorate of the Rev. Dr. Becker; but after three years it disbanded and returned to the parent church.

From 1831 to 1861, Father Dubbs remained pastor of this whole charge, assisted in Allentown during the latter years by his son Alfred, and the Rev. C. R. Kessler. The church at Allentown increased very rapidly, and required an immense amount of labor—having increased from 75 members in 1831, to 1,200 in 1860.

The amount of labor which he performed at this time is almost incredible, having served at various times, besides his regular congregations, a number of small churches formed out of their material. These were the churches at Rittersville, Cedarville, and after he had resigned Allentown, Morgenland. He was for years aware that the charge had become too large for his unassisted strength, and made many efforts to divide it. Influenced by the affection of his people, who would not consent to a separation, he agreed to the calling of an associate pastor for the church in Allentown. This arrangement did not work well, resulting in troubles, which are still so fresh in our memory, that it is not necessary to relate them.

In 1861, he resigned the church in Allentown, and his younger son became his successor. He continued to preach in the other congregations of his charge until 1866, when, feeling the approach of the infirmities of old age, he resigned and removed to Allentown, where he lived in retirement until his death.

Father Dubbs was twice married, the first time, in 1825, to Susan Getz, a daughter of Nicholas Getz, of Berks county; the second time, in 1837, to Mrs. Eleanor Murphy, a daughter of David Lerch and his wife Eleanor Jones.

The first marriage was blessed with three children—one son and two daughters. The son, Rev. Alfred J. G. Dubbs, is now pastor of Salem's Reformed Church, Allentown. The daughters are respectively married to Messrs. Owen L. Schreiber and James O. Shimer, both of Lehigh county.

By the second marriage the deceased had two sons, the younger of whom died in childhood. The other, Rev. Joseph H. Dubbs, is engaged in the service of the Church in connection with the College at Lancaster, Pa.

In 1866, the degree of Doctor of Divinity was conferred upon Father Dubbs, by Franklin and Marshall College, Lancaster, Pa.

A leading trait in the character of the deceased was conscientiousness and supreme regard for the demands of duty. Nothing could ever induce him to fail in meeting an engagement, and in doing so, he frequently overcame obstacles which to most men would have appeared insurmountable. His devotion to the minutest details of pastoral duty may sometimes have prevented him from taking an active personal interest in general enterprises in which he was greatly interested, or from the performance of literary labor, in which he would have delighted. Indeed, in a field so laborious as the one he occupied, there can be but little time for anything outside of the daily routine; but it may be remarked, that he was a frequent correspondent of the German periodicals of the Church, and the author of several popular German hymns.

Another trait in the character of the departed was his abundant good will towards all classes of men. Without being in the least time-serving, he was so ready to serve others, that he acquired an unusual degree of genuine popularity. There are few men who possessed in a greater degree the affection of the whole community, than did the departed pastor.

The deceased kept careful records of all his acts, of

which the following are the statistics: Baptisms, 7,065; funerals attended, 2,778; confirmations, 3,780; marriages, 2,176. He preached over eight thousand sermons, and officiated at the corner-stone laying (or consecration) of sixty-five churches. The last service of the latter kind in which he engaged, was the solemn opening on Christmas day, 1876, of Salem's Reformed Church, in Allentown, on which occasion he delivered an appropriate address.

Father Dubbs remained in full possession of his faculties almost to the end of his life. Though he had for some time been evidently growing weaker, he was able to the last to worship with God's people. On Easter Sunday he participated in the celebration of the Lord's Supper, in Salem's Church, of which his son is pastor, and rejoiced in the prosperity of the youthful congregation. On Sunday, the 8th of April, he worshipped in St. Michael's Lutheran Church, and appeared to be in full possession of his usual health. On Monday, the 9th, he was, however, overcome by paralysis, and lay in a semi-conscious condition until Saturday evening, April 14th, 1877, when he gently breathed his last, aged 80 years, 5 months, and 28 days. He has gone to receive his crown. "May we die the death of the righteous, and may our latter end be like his!"

The funeral of Father Dubbs took place on Thursday afternoon, the 19th of April. Brief liturgical services in the English language, were held at the house, conducted by the Rev. S. G. Wagner, D. D. The funeral procession then moved to the Salem Reformed Church, of which the son of the deceased, the Rev. A.

J. G. Dubbs, is pastor, where the casket, containing the remains, was placed in front of the altar.

After the singing of an anthem by the choir, the services were opened with an invocation by the Rev. W. R. Hofford. A suitable hymn was then announced by the Rev. J. W. Steinmetz, and sung. The Rev. F. J. Mohr read the ninetieth Psalm, after which the general prayer was offered by the Rev. Dr. C. H. Leinbach. Addresses were delivered by the Rev. Drs. C. Z. Weiser, J. H. A. Bomberger, and E. V. Gerhart, the first in the German, the latter two in the English language. These were followed by historic sketches of the life and labors of the deceased, by the Rev. Drs. B. Bausman, and T. C. Porter, the former in the German, and the latter in the English language. All the services, except those otherwise indicated, were conducted in the German language.

At the close of the services in the church, the corpse was viewed by the congregation, and then conveyed to the Union Cemetery, where it was deposited in the grave. The burial service was conducted by the Rev. S. A. Leinbach, under whose direction all the services were carried forward, and the benediction pronounced by the Rev. I. K. Loos.

Though the weather was unpleasant, the attendance at the funeral was large. The capacious church was crowded to overflowing. After occupying all available vacant space with chairs and benches, many persons who succeeded in getting into the house were still obliged to stand. Besides a number of ministers of other denominations, there were, including the two sons of the de-

ceased, thirty-five ministers of the Reformed Church present. The occasion was one of deep interest and solemnity.

Thus has another watchman in Israel, ripe in years and abundant in labors, been gathered home to his fathers. May many others be raised up to occupy his place in the great vineyard of the Lord!

REV. CHARLES F. HOFFMEIER.

1803—1877.

The following sketch of the deceased, prepared by an unknown hand, we give unchanged, as it is apparently just and reliable—the production of some one well qualified for the work. It was published at the time of its preparation.*

Charles Frederick Hoffmeier, the eldest son of the sainted Rev. John Henry and Gertrude Hoffmeier, was born in Hellertown, Northampton county, Pa., September 24th, 1803. He was baptized in infancy by his father, the sponsors being Rev. Frederick Vandersloot and his wife Catharine.

In 1806, his father moved to Lancaster, Pa., and became pastor of the Reformed church in that place, which position he held for twenty-six years. Here, in April, 1819, young Charles was confirmed, also by his father. About this time he entered as clerk the store of the late Wm. Kirkpatrick, of Lancaster, and, after serving in it for a number of years, he established himself in the same business, first at Ephrata, Lancaster Co., Pa., and afterwards in Lancaster city. In this business he continued until the year 1841.

Through the influence of Rev. G. W. Glessner, at that time pastor of the Reformed church at Lancaster, Father Hoffmeier now determined to devote himself to

*See Ref. Ch. Mess., May 2, 1877.

the work of the ministry. He accordingly commenced the study of theology, under Mr. Glessner, in the year 1841, and continued his studies about two years. During this time he preached at Conestoga Centre. He was licensed in the Spring of 1843, by Lebanon Classis, which at that time included the territory now occupied by Lancaster Classis ; was received as a licentiate into Zion's Classis, at its annual meeting in June of the same year, and on the 19th of the following November was ordained by a Committee, of which Rev. Dr. E. V. Gerhart was chairman, and installed pastor of the Newville charge, in Cumberland county, Pa. In August, 1843, he accepted a call to the Bender's charge, in Adams county, Pa., residing first at Bendersville, afterwards at Gettysburg. In the Fall of 1847, he removed to Minersville, Schuylkill county, Pa. He preached also at Pottsville, where a new congregation was organized, the old one standing independent of Synod. He also organized a congregation at Llewellyn, two miles from Minersville. His wife not being able to endure the air of the coal regions, he resigned this charge in the Spring of 1849, and removed to Womelsdorf, Berks county, Pa. Here he organized a new congregation, as the old one was entirely German, and was independent of Synod. This congregation worshipped in the Presbyterian church, a few members of which united in the new congregation.

In the Spring of 1850, Father Hoffmeier accepted a call to the Palmyra charge, in Lebanon county, Pa., still preaching at Womelsdorf every two weeks. In 1851, he moved back to Womelsdorf. During this

year he acted as agent for the *Messenger* and other Church papers in Lancaster and York counties, returning home to preach usually every Sunday. In 1852, he accepted a call to the Somerset charge, in Somerset county, Pa. This was the best charge he as yet had served. It consisted of five congregations, and paid a salary of \$400. Here he remained until the summer of 1856, when he removed to Friend's Cove, Bedford county, Pa. He remained here six years.

In 1862, he removed to McConnellsburg, Pa. This pastorate fell in the exciting times of the late civil war, and, like many others, Father Hoffmeier had his troubles in consequence. A few days after the burning of Chambersburg, with many others of the inhabitants, fearing another invasion, he and his family fled from the place, with such of their household goods as they could take along in their hurry. After a little time, however, he and his wife returned; and he continued to serve the charge until October 1st, 1865. In January, 1866, he received a call from the Rebersburg charge, in Centre county, Pa. He labored in this charge with great acceptance and success until February, 1868, when, against the protest of his people, he resigned and accepted a call to the New Berlin charge, in Union county, Pa. This pastorate continued but one year. In June, 1869, he became pastor of the Armstrong Valley charge, in Dauphin Co., Pa. His labors here also lasted but one year.

In October, 1870, he removed to Liverpool, Perry county, Pa., and took charge of a number of congregations lying in Perry and Snyder counties. Some of these had had no pastor for years, and all of them were

in a more or less dilapidated condition. Under his ministry a marked improvement took place. The cornerstones of two new churches were laid, which were afterwards completed and dedicated. On October 18, 1872, he moved to Troutville, Clearfield county, Pa., and became pastor of the Luthersburg charge. This was a very laborious field. It consisted of four congregations situated in Clearfield, Jefferson, and Indiana counties. One of the congregations was twelve miles and another twenty miles from the parsonage, making a journey of forty miles. He remained in this charge three years, and labored with a good degree of acceptance and success. The labor, however, was too great for a man of his age—now 72 years. His physical strength was no longer sufficient for such long rides and so much exposure, while mentally he also began to fail, his memory especially becoming impaired. Accordingly he resigned at the close of his third year, Oct., 1875, and moved to Duncannon, Perry county, Pa., where he resided one year, occasionally performing some ministerial service, but having no charge. On the first of October, 1876, he moved once more back to his old home, Lancaster city, which, however, had so changed in thirty-three years, that he was not able to recognize it as the same Lancaster, which he had formerly known.

On Sunday, April 15, 1877, he was in his usual place at church in the morning, and seemed to pay more than ordinary attention to the sermon; in the afternoon he walked out to Lancaster cemetery and back; about 9 o'clock in the evening, he held family worship and retired at 10 o'clock. He was suddenly stricken with paralysis,

and became at once unconscious. In this condition he lay until a quarter of 4 o'clock on the following Thursday, April 19th, when he peacefully entered into rest, having reached the age of 73 years, 6 months, and 26 days.

Father Hoffmeier entered the ministry at a time of life and under circumstances, which to most men would have proved insurmountable obstacles. He had a family to support, and was at an age—forty years—when many would have said, it is too late. Yet he succeeded in entering the ministry, and lived to spend thirty-two years in its active duties.

His ministerial life was one of hardships, toils, and struggles. He labored in no less than thirteen different fields. Most of these charges were large and laborious. The support was in none large, while in some it was very meagre.

Although his early education was defective, he yet proved a very acceptable preacher. He had a strong clear voice, which enabled him to speak with ease, and there was a deliberateness and yet an earnestness in his manner, which made him an agreeable and impressive speaker. His sermons, which were always carefully written out, were plain, practical, and pointed, so much so, that he frequently aroused the ire of those who felt too keenly the force of truth.

His labors were generally attended with good results. It is not too much to say, that he left no charge in a worse condition than he found it, while most of them improved under his care. In many places his influence is still felt for good, and there are those, in

every charge in which he labored, who hold in grateful memory the services of Father Hoffmeier.

While a member of Zion's Classis, Father Hoffmeier was for three successive years elected its clerk ; and the records in his beautiful handwriting bear ample testimony to his efficiency in this position.

Father Hoffmeier was married on the 5th day of September, 1826, to Miss Margaret Weiser, of York, Pa., who journeyed with him up and down the rugged hills of life for thirty-three years, the journey ending in Friend's Cove, Bedford county, Pa., on the 14th day of August, 1859, in the 57th year of her age. Eight children, four sons and four daughters, sprang from this marriage, of whom one daughter, the youngest, has also entered into the heavenly home. Two sons are in the ministry, who are left now to keep up the name, which for well nigh a century has been found in the list of the ministers of the Reformed Church in the United States. On the 21st day of August, 1860, Father Hoffmeier was again married to Mrs. Isabella Stæhr, of Chambersburg, Pa., who shared his hardships to the end of his life, almost seventeen years.

The funeral services of Father Hoffmeier were held in the First Reformed Church, Lancaster, Pa., on Tuesday afternoon, April 24th, at 3 o'clock, after prayer had been offered at the house by Rev. J. G. Fritchey. An appropriate sermon was preached by Rev. T. G. Apple, D. D., from Hebrews xiii. 7. A sketch of his life was read by Rev. A. H. Kremer, D. D., Rev. J. B. Shumaker and Prof. F. A. Gast officiating in the other services. The pall-bearers were Revs. Theo. Appel, D.

D., W. E. Krebs, J. S. Stahr, J. G. Fritchey, W. T. Gerhard, and C. Clever. From the church the remains were conveyed to the Lancaster cemetery, and in that beautiful city of the dead, laid to rest among the sleeping forms of many of his kindred and companions of his early days. There may they quietly repose until the coming of our Lord Jesus Christ.

REV. JONATHAN ZELLERS.

1806—1877.

The facts embodied in the following sketch were furnished principally by the Rev. D. G. Klein, who, from his intimate acquaintance with the deceased, was well qualified to make these contributions. Other facts are gathered from our own personal intimacy with Father Zellers. He was born in the vicinity of Lewisburg, Union county, Pa., on the 10th of January, 1806, and was a nephew of the Rev. Daniel Zellers, who for many years preached to some congregations in the vicinity of Allentown, Pa. His parents were faithful and consistent members of the Reformed Church, and early dedicated him to the Lord in holy baptism. He received a pious training at their hands. They early instilled into his mind the principles of our holy religion; and to his dying day, he spoke with thankful heart of the religious training he received, especially from his pious mother.

When he was about sixteen years of age, he commenced his studies preparatory to the gospel ministry, under the direction of the Rev. Mr. Schindel, of the Lutheran Church. He received his classical training at Dickinson College, Carlisle, Pa., and subsequently took up and completed his theological studies in the Seminary of the Reformed Church, then located at York, Pa.

He was licensed by the Synod, at its regular meet-

ing in Hagerstown, Md., in 1830, and ordained during its sessions to the work of the ministry, on the evening of the 30th of September of that year, by a committee of Synod, of which the Rev. Dr. Lewis Mayer was chairman. There were four others ordained at the same time, namely: Daniel B. Lerch, Daniel Ziegler, John Rebaugh, and Jesse B. Knipe.*

Immediately after his ordination, he took charge of a number of congregations in Huntington and Bedford counties, then connected ecclesiastically with the West Pennsylvania Classis. In this field he labored with earnestness and success until 1839. The congregations under his charge during this period varied, as to number and locality, embracing a large territory now included in Blair county, as well as portions of what is still Huntingdon county. Failing health compelled him to relinquish the active duties of the ministry, and to resort to other means for the support of his family. This called him to such places as Lewisburg in 1840, Mercersburg in 1846, Milton in 1853, and Lock Haven in 1856, in which last named place he continued until his death. Though not occupied with the labors of a pastoral charge, he still never lost his interest in the Reformed Church. He loved the Church of his fathers, and continued to labor for her welfare, as far as his means and feeble health would permit. Many, who were students at Mercersburg, during his residence there, will remember with pleasure the deep interest he manifested in the classical and theological institutions of

*Rev. Dr. Fisher in *Ref. Ch. Mess.*, Aug. 29, 1877; also *Syn. Min.*, for 1830, pp. 7—8 & 16—17.

the Church, and the kind offices the students received at his hands.

In 1832, he was married to the daughter of Dr. John D. Hofius of Bedford, Pa. His wife still survives him, along with two sons and three daughters, one of the latter being the wife of the Rev. E. H. Dieffenbacher, of Wyoming, Delaware. Being now alone, she patiently awaits the coming of the messenger of the Lord, which, in due time, will also call her, and eventually her children likewise, from the sufferings and toils of this mortal life, to a life of bliss to be spent in a house not made with hands, eternal in the heavens.

The departed father and brother was called to endure great weaknesses and undergo much suffering during many weary years. Indeed the whole of the latter period of his life was made up of intense sufferings, with scarcely any intermission. Yet, though he was often cast down and perplexed, he never despaired. His trust in the goodness of the Lord was strong and unshaken. His faith never faltered. His hopes were firmly fixed on the crucified and risen One. In the darkest days of his trials and troubles, he was ever found holding on steadfastly and confidently to Christ—the Christian's only comfort, both in life and in death. Thus, when he felt himself drawing near to the mysterious border land, he joyfully exclaimed: "My whole trust is in Christ; not, however, in Christ on the Cross only, but in the whole Christ—from His conception to His glorification."

The death of Father Zellers took place at his residence in Lock Haven, Clinton county, Pa., on the 3d

day of August, 1877, thus bringing his age to 71 years, 6 months, and 23 days.

The funeral services were held at the family residence on Main street, Lock Haven, on the 6th of August, and were largely attended. The sermon, for the occasion, was preached by the Rev. Hiram King, of Bellefonte. Rev. Mr. Lightner, rector of the Protestant Episcopal Church, assisted in conducting the liturgical services. The other ministerial brethren present, and taking part in the services, were the Revs. L. K. Evans, J. F. DeLong, and D. G. Klein, of the Reformed Church, and the Rev. Mr. Nesbit, of the Presbyterian Church.

The aged father, after much suffering and many severe trials, now rests from his labors, and his works do follow him. After so long a life of sorrow and tears, on earth, how sweet and inexpressibly welcome must be the blessed peace of Heaven ; for “there the wicked cease from troubling, and there the weary are at rest.”

There is an hour of peaceful rest,
 To mourning wanderers giv'n :
 There is a tear for souls distrest,
 A balm for every wounded breast ;
 'Tis found alone—in heav'n !

REV. BENJAMIN SCHNEIDER, D. D.

1807—1877.

For the following sketch of the life and labors of the deceased, we are largely indebted to his intimate friend and admirer—the Rev. Dr. Fisher.*

Mr. Schneider was born in New Hanover, Montgomery county, Pa., January 18th, 1807. Here, amid the charming scenes of rural life, he spent his childhood and early youth, and acquired the first elements of a liberal education—the dawn of his future eminence.

The death of this distinguished minister of the gospel, and earnest and successful foreign missionary, occurred on Friday, the 14th of Sept., 1877, at the City Hospital in Boston, Mass., to which he had repaired for surgical and medical treatment, and where he was tenderly cared for by watchful friends, whilst enjoying the best professional skill. His age was 70 years, 7 months, and 26 days.

He was a son of Mr. Henry Schneider, a worthy member of the Falconer Swamp Ref. church, in which he also served, for many years, as an elder. Dr. Schneider was raised in a region, in which Pennsylvania German is the prevailing language even to the present day. Our first recollections of him commence with his youth, in 1823, when his father sent him to Norristown for the purpose of cultivating a knowledge of the English

*See Ref. Ch. Mess., Sept. 26, 1877.

language, and enjoying the facilities for acquiring an education afforded at the Academy in that place, presided over by the Rev. James C. How. He resided there in a pious family, whose head was an Attorney-at-Law, and, at the same time, an active elder in the Presbyterian church. It was whilst he was here, that his mind became seriously impressed on the subject of religion. As the result, he connected himself with the Presbyterian church at this place, and subsequently had his attention directed to the work of the ministry.

He entered Hamilton College, in the State of New York, in the Fall of 1826, where he continued one year. The College, in consequence of some difficulties in which it became involved, was then closed, when he repaired to Amherst College, where he graduated in the class of 1830. He then entered the Theological Seminary at Andover, Massachusetts, and graduated there in 1833. His first purpose was to devote himself to the work of the ministry in the Church of his fathers. But some considerable time previous to finishing his theological course, his mind was drawn towards the foreign missionary work, to which he was subsequently led to consecrate his life.

Previous to his graduating in the Seminary, but after we had learned his purpose with respect to the proposed field of his future labors, we opened a correspondence with him, being at the time a member of the Junior Class in Jefferson College, and deeply interested in the subject of foreign missions. The special object of the correspondence on our part, whilst we congratulated him on his purpose and encouraged him to persevere in it,

was to prevail upon him to carry it out in a way that would bring its influence to bear directly upon his mother Church, which, of course, would involve a formal and direct connection with it as its missionary. Whilst he treated us with due courtesy, and gave an earnest consideration to the view of the case as we had presented it, he yet did not see his way clear then to adopt and carry out our suggestions.

In the summer of 1833, he was licensed to preach the gospel, and in the Fall of that year, he united with the New Castle Presbytery, to which the Rev. Dr. How, his special friend and spiritual father, belonged, and was by it ordained to the work of Foreign Missions in October, at their stated meeting, held at Nottingham, Cecil county, Md. The occasion was one of deep and solemn interest. After visiting the most of the churches in the Presbytery, with a view to awaken in them an interest in the cause of Foreign Missions, he repaired to Andover, Massachusetts, where he received special instructions from the Prudential Committee of the American Board of Foreign Missions, under whose auspices he was assigned to the foreign field, on the evening of the 8th of December, 1833. He sailed for Smyrna, Asia Minor, from Boston on the 12th of December, and reached his place of destination about the 1st of February following.

As soon after his arrival in Asia Minor as circumstances would permit, he located at Broosa, and established the mission there, which has become so marked for its success, among the various missions under the care of the American Board. In this field he labored until

1849, when he removed to Aintab, Syria, where he continued his missionary labors, devoting himself especially, in connection with his associates, to the work of teaching. Their schools were attended by a large number of pupils of both sexes, and proved eminently successful. In the course of time, also, a seminary was established, the special purpose of which was to prepare native converts for engaging in the work of missions. Many efficient laborers in the vineyard of the Master, received their training in this institution. As a result, the missions in this particular field have become self-sustaining.

Some years ago, after the work was regarded as having been firmly established at Aintab, he returned to his first field of labor at Broosa. He remained here, earnestly engaged in the work to which he had devoted his life, until about two years prior to his death, when, his health having failed, he was obliged to desist from his labors, and returned to this country. He has since resided at Framingham, near Boston, Massachusetts.

Dr. Schneider was twice married, his two wives being sisters, the daughters of Mr. and Mrs. Abbott, of Framingham. His wives were both women of culture and energy, and eminently adapted to the missionary work. The former accompanied him when he first entered upon his missionary labors. She will be remembered in the Reformed Church, especially, as the author of a series of letters, published in a volume at our Printing Establishment in Chambersburg, 1846, entitled "Letters from Broosa," the object of which was to diffuse information in regard to the condition and wants

of the heathen, and to awaken among our people an interest in the cause of foreign missions. She died Sept. 6th, 1856, whilst Dr. Schneider was in this country, recruiting his health, and visiting the churches, with a view to diffuse a missionary spirit among the people. He returned to his foreign mission work in 1858, having sailed from New York on the 12th of August of that year, accompanied by his second wife.

Dr. Schneider's connection with the Reformed Church, as her missionary in the foreign field, commenced in 1842. A Board of Foreign Missions was formally organized by the Synod at Lancaster, Pa., in 1838, and continues its existence to the present time. At the first meeting of the Board, which was held in Baltimore, January 5th, 1839, and which we attended as a member, a movement was inaugurated, looking to the transfer of the Rev. Dr. Schneider from the Presbyterian to the Reformed Church, and his assuming the relation of missionary of our Church, though continuing his labors under the immediate direction of the American Board of Foreign Missions. The result contemplated was reached in 1842, when he transferred his ecclesiastical relation from the New Castle Presbytery to the Maryland Classis, in which relation he continued until his death. During a number of years the funds raised in the Church for Foreign Missions, were remitted to the American Board, and appropriated to his support.

Dr. Schneider was of medium stature, of a most excellent spirit, highly gifted, very plain and unassuming in his manners, but marked by untiring diligence and activity in whatsoever work he undertook. He seems

to have been specially adapted to the kind of labor to which he devoted his life. He has had but few, if any, superiors in the foreign mission field. He was also a diligent student, and a man of more than ordinary literary attainments, being able to preach in some five or six different languages. The degree of D. D. was conferred on him by Franklin and Marshall College in 1857, an honor worthily bestowed.

We have not learned the particulars of his funeral, nor what members of his family survive him. He has one son engaged in the active duties of the ministry, and other children filling spheres of usefulness; this is all that we can state in reference to his family.

Thus has another eminent servant of God, after a long period of active and successful labor in the work of saving souls, been summoned to his reward. May the great Head of the Church raise up many others, who shall enter upon the work which he has left, and carry it forward to a successful completion! Especially do we hope, that some gifted young men, full of the Spirit of Christ, and otherwise qualified for the work, may soon be found willing to devote themselves to the foreign field, and thus place the Reformed Church in a position, which will enable the Board to carry out the expressed wishes of the General Synod, in regard to the establishment of a mission in Japan!

REV. JOHN ADAM LEISS.

1807—1877.

This aged father in the ministry was born in Tulpehocken, now Marion, township, Berks county, Pa., on the eighth day of February, 1807. His parents were Peter Leiss and his wife, Maria, whose maiden name we have not learned. He was early baptized, and subsequently catechised and confirmed as a member of the Reformed Church, by the Rev. William Hendel, D. D.

In his early years he is said to have learned and worked at the carpenter trade. How long he continued to follow this vocation, we are not able to say. But it is said, that, whilst engaged in this capacity, in the erection of the First Reformed Church in Lebanon, Pa., he met with a serious accident, which made such a deep impression on his mind, as to the importance of Christianity to the highest interests of men, that he felt constrained to devote himself to the work of preaching the gospel.

He appears, soon after, to have gone to the West, where he studied privately under the direction of the Rev. Thomas Winters and his son, the Rev. Dr. David Winters, of Dayton, Ohio. After completing his theological studies, he was examined, licensed, and ordained to the office and work of the ministry by the Synod of Ohio and adjacent States, at Tarlton, Ohio, on the 7th of June, 1835. He began his public ministry in Ohio,

and served several congregations in that State for about one year. He then returned to Pennsylvania, and became pastor of the Belleman and Friedensburg churches, within the bounds of the Lebanon Classis, which he served during the years 1837 and 1838.

From this place he removed to Dillsburg, York Co., Pa., and took charge of several congregations, among which were Trindel Spring and Churchtown, in Cumberland county. In this charge he continued to labor for about five years ; and then removed to Lykens Valley, in Dauphin county, where he labored thirteen years. In 1856, he was dismissed to the Classis of Illinois, Synod of Ohio, and took charge of several churches in Ogle county, Illinois. Here he remained only one year, and then removed to Miamisburg, Montgomery county, Ohio, in 1857, having taken charge of four congregations in that vicinity, to which he ministered in holy things for the space of ten years.

In 1867, he returned once more to Pennsylvania, and, at first, resided at Hamburg, but subsequently and up to his death at Wernersville, Berks county, Pa. After his return from the West he had no regular charge ; but, as his heart was still in the work, he preached at different places, as opportunity offered, even to his last Lord's day on earth. He left home on a Saturday evening to fill an appointment at Fritztown, Berks county, on the following (Sunday) morning. He preached on that day in a school house, it is said, with much freedom and great earnestness. The effort was too much for his enfeebled health, and proved to be his last sermon. After the close of the services he went to the house of a

Mr. Zinn, about half a mile distant, for his dinner, expecting to preach again in the afternoon at another place. He was in the house only about fifteen minutes, when he sank to the floor and in a few minutes was a corpse. He died from heart disease, with which he had been for some time afflicted. This occurred on the 28th of October, 1877. He had reached the advanced age of seventy years, eight months, and twenty days. His remains were interred at the cemetery attached to the Hain's Church, on the following Friday. The funeral sermon was preached by the Rev. Dr. George Wolff, from Rev. xiv. 13, who was assisted in the services by the Rev. D. B. Albright, of the Orphans' Home, at Womelsdorf.

Father Leiss was married to Miss Maria Reber, on the 8th of April, 1836. His widow, together with their seven children, three sons and four daughters, survive him.

Our acquaintance with father Leiss began about 35 years ago. We last met him at Reading, during the meeting of Synod, one year prior to his decease, at the house of a relative of his, where we had found a temporary home. He had a stout bodily frame, and seemed to have great powers of endurance. During the greater portion of his ministry, he abounded in labors, and it is believed, was the means of accomplishing much good in the several charges to which he ministered. His work is now done, and he has gone to reap his reward.*

*Ref. Ch. Mess., November 14, 1877—obituary by the Rev. Dr. S. R. Fisher, to whom we are mainly indebted for this sketch.

REV. DAVID B. ERNST.

1815—1877.

The following neat and appropriate sketch of the life and labors of our deceased brother has been prepared by the Rev. Martin A. Smith, of Nazareth, Pa. We give the account entire, with only a few verbal changes, and some additions taken from an article in the "Meadville Republican," in which the Christian character and labors of brother Ernst are set forth in very complimentary terms. These remarks will be inserted in their proper place.

The Rev. David B. Ernst was born of Christian parents, near Hanover, York co., Pa., on the 4th of July, 1815. His grandfather was the Rev. John Ernst, who labored as a Reformed minister in York county, during the latter part of the last century. The Rev. John Naille, of Stonington, Illinois, is married to his sister. His father's name was John Ernst, and his mother's maiden name Magdalena Barnhart. He was dedicated in infancy to the Triune God in Holy Baptism, the Rev. Charles Helffenstein being the officiating minister. He early suffered an irreparable loss in the death of his mother. On arriving at a suitable age, he was catechised and confirmed by the Rev. Samuel Gutelius. Those who have been acquainted with this devoted man of God, will not need to be told how faithfully this work was done; and, without a doubt, the impressions made

in the catechetical class were of a lasting character, and had their influence in determining the course of Brother Ernst in subsequent life.

He early manifested a desire for a liberal education, and at one time, before our Church had a College, his father proposed to send him to Dickinson College, at Carlisle, Pa. But, being overtaken by pecuniary misfortune, he was unable to carry this purpose into effect. Subsequently, he went to Hanover and served an apprenticeship to the drug business. He also learned the art of dentistry, by the practice of which, during vacations, he was often enabled to raise the means for the further prosecution of his studies. In 1836, he went to Mercersburg and pursued his studies, first, in the Preparatory department; and, in the Fall of 1837, he entered Marshall College. He was a diligent student, and made commendable progress in his studies, and graduated in 1841. His class-mates were Henry Funk, Oliver C. Hartley, Jeremiah Ingold, and James L. Reynolds, some of whom preceded him to the eternal world. In the College he was a pupil of the lamented Dr. F. A. Rauch, its first President, of whom he often spoke in the highest terms, both as a teacher and a friend.

On completing his studies in the College, he entered the Theological Seminary at Mercersburg, and graduated from it in the Spring of 1844.

After leaving the Seminary, he was licensed by the old Susquehanna Classis, at New Berlin, Union county, Pa., in May 1844. About this time he received a call from the Somerset charge, in Somerset county, Pa., and was ordained by the Westmoreland Classis, then cover-

ing the whole of Western Pennsylvania. The Somerset charge, as then constituted, consisted of quite a number of small congregations scattered over a large extent of territory, the whole of which was in fact missionary ground. Over this extensive field, Brother Ernst traveled altogether on horseback, and had to make many long and tedious journeys over rough and mountainous roads, in order to meet his appointments. But, influenced by a missionary spirit, he performed the labor cheerfully. His salary was small, barely affording him a living. In 1849, he resigned the Somerset charge, and accepted a call from the Saegertown charge, in Crawford county, Pa. Here, also, he had for many years to perform the labors of a missionary.

In 1875, Brother Ernst accepted a call from the Moore township charge, in Northampton county, Pa., consisting of three congregations, and entered upon his duties in September of that year. Here he labored zealously for about a year and a half, when the Lord called him to his reward. His last sermon he preached at the Big Moore township church, on Friday before his death, at the funeral of Daniel Hagenbuch. He was to preach a funeral sermon on the following Monday, at the same church. This service was performed by another brother. When he announced to the assembled congregation the death of their beloved pastor, there were few present who could refrain from tears.

Brother Ernst died very suddenly and unexpectedly, at Bath, Pa., on Sunday morning, March 11, 1877, aged 61 years, 8 months, and 7 days.

On Monday afternoon, March 12th, his remains were

taken to the new Reformed Church in Bath, in whose erection he had taken a deep interest, and short addresses were delivered by the pastor, Rev. M. A. Smith, in German, and by Rev. Mr. James, of the Presbyterian Church, in English. He was buried at Saegertown on Thursday afternoon, March 15th. The services were conducted by the Rev. Joseph H. Apple, who preached the sermon, a copy of which has been furnished for the Messenger. He was assisted in the services by the Revs. J. W. Pontious, C. R. Dieffenbacher, and F. Pilgram.

In 1850, Bro. Ernest was married to Miss Margaret E., eldest daughter of Mr. Edward Saeger, of Saegertown, Pa. He leaves a widow and two children, a son and a daughter. The son is a lawyer in Meadville, Pa., and the daughter is married to Geo. W. Geiser, Esq., and at present resides in Easton, Pa.

Bro. Ernst was a warm-hearted, generous man, and made many friends wherever he went. He was an earnest preacher, and generally received the close attention of his hearers. We may say emphatically, that his great aim was to preach Christ, and he insisted much on trust and reliance upon Him. He was a friend of good church music, and did much for its cultivation in the congregations to which he ministered. He loved the Church of his choice, and was warmly attached to her distinctive doctrines and theology.

We here furnish a brief extract from an article in the Meadville *Republican* relating to the life and character of Brother Ernst. The writer says :

“For a quarter of a century he has baptized our

children, married our young men and women, and buried our dead. He has been closely identified with all the social and moral reforms, and the intellectual progress of our people during that protracted period of time, and has commanded largely the respect and confidence of the whole community irrespective of church relations.

"We have for many years known Mr. Ernst as a minister of sterling qualities, a profound theologian, a clear, concise, logical reasoner, and an eloquent speaker; but, however brilliant his attainments as a pulpit orator, and his qualities as an earnest, zealous worker in his Master's vineyard, it was in private life, in the community as a citizen and in his social relations with his fellow-men, that his peculiar characteristics were most conspicuous.

"Not a single shade of selfishness cast a shadow upon his mental or moral life. The millionaire and the mendicant were to him alike; he had the same friendly greeting and kind word for each. The most squalid child of poverty on the street would attract his attention and extort a pleasant word or some kind act to alleviate its real or imaginary ills. We knew him as a man of the people, with sympathies broad and comprehensive, extending to every grade of humanity. We knew him as a courteous Christian gentleman, whose hospitality was only limited by his means, and we can only express the wish, that in his new field of labor, he may meet with the success he so richly deserves, and that in their far-off home his amiable family may form associations as pleasant as those which surrounded them in their old home."*

*Ref. Ch. Mess., April 4, 1877.

REV. NATHANIEL E. BRESSLER.

1821—1877.

Mr. Bressler was born in Lower Mahantango township, Schuylkill county, Pa., on the site of the present town of Hegins, September 7th, 1821. He was baptized in early infancy, and, on arriving at maturity, confirmed as a member of the Reformed Church, by the Rev. Rudolf Duenger. His attention was early drawn to the holy ministry, and, having decided on his future course, he entered the Preparatory Department of Marshall College, at Mercersburg, Pa., in 1841 or '42, and continued there for several years. Subsequently he prosecuted his studies privately—probably under the care and supervision of his pastor, the Rev. Rudolf Duenger.

Brother Bressler's mind was peculiarly constituted. While a student at Mercersburg he passed through a fearful struggle—the result to a large extent of this peculiar mental constitution. He had serious doubts as to his spiritual state; was at times reduced to a state bordering on distraction. While in this condition, we often visited him and spent many a night with him, in order to be near him and afford him such spiritual aid and comfort as our youthful experience enabled us to render the young brother. He was tender-hearted, sincere, and conscientious almost to a fault. His earnest desire was to know the will of his Heavenly Father, and to do it. At length his views of divine truth be-

came clear, his faith strong, and his heart calm and confident. After he had left Mercersburg, we frequently wrote to him and gave him such advice as was deemed suitable to his spiritual condition. For these spiritual attentions he showed himself intensely grateful even to the end of life.

Brother Bressler's studies, preparatory to the ministry, having been thus interrupted, and pursued mostly in private, his training was necessarily somewhat defective and one-sided. His earnestness and zeal, however, made up for what he lacked in regular mental and religious training, and he became eminently useful in the ministry—being adapted to the particular field of labor, to which in the Providence of God, he was called.

After pursuing his studies under manifold difficulties and disadvantages, Brother Bressler was at length licensed to preach the gospel by the Susquehanna Classis, and ordained to the holy ministry in 1846. He was immediately placed, as pastor, over the Armstrong Valley charge located in the northwestern part of Dauphin county, Pa., in which relation he continued—except an interval of three years, during which he served the Second Reformed Church, at Harrisburg, Pa.,—to the close of his life, having, after this interval, returned to his first charge.

On June the 19th, 1856, he was married to Miss Susan E. Bressler. The fruit of this marriage was one son, who, along with the widowed mother, survives his father. Brother Bressler had been ailing for some years prior to his decease. He suffered from congestive chills. The immediate cause of his death was paralysis of the

heart, which terminated his life suddenly and unexpectedly, on Thursday evening, the 8th of March, at 7 o'clock, at the age of fifty-five years, six months, and one day.

The funeral took place on Sunday morning, the 11th of March. He was buried at Fetterhoff's church. An unusually large concourse of people was present. The sermon was preached by the Rev. J. B. Kerschner, of Millersburg, Pa., from 2 Tim iv. 7-8. He was assisted in the services by the Rev. A. S. Stauffer, of the Lykens Valley charge, and the Rev. Mr. Morley, of the M. E. Church, Rev. Mr. Hughes, of the United Brethren Church, and Rev. Mr. Hay, of the Lutheran Church.

Our acquaintance with the deceased, continues the Rev. Dr. Fisher,* was limited. He was unassuming in his manners, and seemed earnestly engaged, in the midst of much self-denial, in the work to which he had consecrated his life. The fact, that he labored in the same field, which is a large and laborious one, containing five congregations, preaching mainly in the German language, the greater part of his ministerial life, evinces the presence of a power to continue his hold on the people, not usually possessed. He now rests from his labors and his works do follow him.

*Ref. Ch. Mess., March 28, 1877.

REV. JOHN BECK, D. D.

1830—1877.

John Beck, the subject of this sketch, was the only son of George Beck, of the borough of York, Pa., where he was born on the 10th day of April, 1830. In early infancy he was received into the covenant and church of God, by baptism, and piously cared for and reared by his parents. Subsequently he was catechised, and confirmed as a member of the Reformed Church. His attention was, at an early period, directed to the work of the ministry. To prepare himself for this sacred office, he diligently employed the educational facilities to which he had access in his native place. Afterwards he repaired to Mercersburg and entered the Preparatory Department of Marshall College, where he completed his academic course. During the last session of his connection with this department, we had the pleasure of being his instructor. His application to his studies was intense, and his progress rapid and encouraging.

In the autumn of 1844, he entered the Freshman Class of Marshall College, diligently pursuing the several studies embraced in the regular course. In the fall of 1848, he was graduated from the institution along with a large number of his fellow students. The class is said to have been the largest that ever graduated there; and it was as much distinguished for its talents, industry, and literary character, as for its numbers.

Quite a large proportion of the members of the class have since their graduation become distinguished in the several learned professions—representatives being found eminent in the sphere of law, of medicine, of theology—adorning the pulpit, the rostrum, the judge's bench, and the professor's chair.

Dr. Beck entered the Theological Seminary at Mercersburg soon after he graduated, and pursued a full and regular course in that institution. He completed his studies in the Fall of 1850, and, in October of the same year, was licensed to preach the gospel by the Synod of the Reformed Church in the United States, convened at Martinsburg, Va., in connection with several of his class-mates, and placed under the care of Zion's Classis. Soon afterwards, however, he received and accepted a call from the Funkstown charge in Maryland. He was accordingly dismissed to the Classis of Maryland, and by it ordained to the ministry, and installed as the pastor of that charge, which then consisted of three congregations, namely: Funkstown, Clearspring and St. Paul's. He labored in this field acceptably and with encouraging success between three and four years, when, in September, 1854, he accepted a call to the Third Street Reformed Church, in Easton, Pa., where he continued to labor earnestly and with great fidelity and success up to the close of his active life.

In regard to the ministry of Dr. Beck, both here and in his former charge, it is sufficient to say, that he did all that lay in his power to approve himself a faithful servant of Jesus Christ—"a workman that needed not

to be ashamed, rightly dividing the word of God," and thus commending himself to the consciences of all men. His life and ministry were characteristically modest, simple, and free from ostentation. His preparation for the pulpit was always thorough, and his preaching earnest, direct, and impressive—instructive and edifying, also, to a very high degree. With no pretensions to superior wisdom or piety, he always brought forth from his sympathetic heart and a well-stored mind "things new and old." By his unfeigned piety, genuine good humor, simplicity, and modesty, coupled with a pleasing urbanity of manners, he succeeded in making many warm and trusty friends, in spite of his retiring disposition.

In confirmation of what has been said in regard to the Christian character and ministerial efficiency of the deceased, we insert here a paragraph from an editorial, which appeared in the Easton Free Press at the time of his death. The writer says:* "The Rev. Dr. Beck, during his earnest, faithful ministry of nearly a quarter of a century in Easton, became very widely known and universally esteemed, not only because of his strictly conscientious walk and conversation in the ministerial career, but for his amiability of character, his sympathy with suffering, his charitable helpfulness to the poor and needy, and his sterling virtues as a good citizen and Christian gentleman. In the overwhelming sorrow of their great bereavement, the widow and orphan will have the consolation of knowing, that they do not mourn alone; that they have the heartfelt sympathy and con-

*See Ref. Ch. Mess., May 9, 1877.

dolence not only of the congregation, by whom he was beloved, but of a community which recognized and appreciated his worth, his usefulness, and his priceless virtues."

We may here also refer to the complimentary resolutions passed by the "Ministerial Association" of which Dr. Beck was an honored and prominent member. It is not necessary to recite the resolutions. Suffice it to say that they recognize in the strongest and most feeling manner his excellent Christian character, his consistent life, his unaffected piety, earnestness, and integrity, as well as his pulpit abilities, his pastoral care, and his efficiency, as also the friendly relations which he sustained to his ministerial brethren of Easton and the surrounding country. The members of the Association also testified their high regard for the deceased and their appreciation of his sterling qualities of heart and mind, by attending his funeral in a body.

"The leading traits in Dr. Beck's character, as a man and as a minister of the gospel, were briefly but forcibly set forth in the addresses delivered at his funeral. He was an able minister of the gospel; a firm, persevering defender of the truth; though he died young, yet, having commenced his work early, he was permitted to labor in the service of his Master more than a quarter of a century. He stood before the entire Reformed Church as a bright and shining light, having through a long period filled various positions of trust and responsibility in her midst, and being, at the time of his death, the President of the Mother Synod. He was a firm believer in the truth as it is in Jesus Christ—a man with-

out guile ; and, in all his ministrations, he aimed to give the glory to Christ as the light of the world. Though not free from the defects incident to fallen humanity, of which no one was more deeply conscious than himself, yet he was a strong man in the Lord, carrying within himself much power and force, and possessed of a most excellent Christian character.

He was abundant in labors and fruitful in good works. The extent of his efforts, and with what success he wrought, appears, in some measure, from the summary of his official acts, as given in connection with the funeral solemnities. From his own records, it was gathered, that he had preached about 5,000 sermons, lectures, and discourses ; officiated at 966 baptisms ; received into the Church 429 persons by confirmation ; solemnized 475 marriages, and conducted the services at 481 funerals. Of course, this is not a full representation of his entire work. What this would be is known only to his Master, and the results themselves will be fully developed only when He will come to make up His jewels, and shall give to every faithful servant a crown of rejoicing."

During his pastorate in Easton, two new congregations were organized within the borough limits, namely : St. Marks in the West Ward, and Grace Ref. Church on College Hill ; and one, earlier still, in South Easton.

We shall, yet, add the just tribute to the worth of the deceased, by his intimate friend and admirer, the Rev. Dr. Thos. G. Apple. He says :

"Dr. Beck was an able preacher. He possessed good, natural talents, and his mind had been disciplined

under the scholarly and profound instruction of such men as Drs. Nevin and Schaff, in the College and Seminary at Mercersburg. He was firmly grounded in his theological views; and, for nearly a quarter of a century, he continued without wavering to preach the Gospel of Christ according to the established historical faith of the Reformed Church. Yet, he was in no sense sectarian or bigoted, but possessed a broad Catholic spirit, which enabled him to appreciate the common inheritance of faith also in other Christian denominations. His sermons, preached on public occasions abroad, though always able and acceptable, hardly did him full justice, because his natural modesty restrained him from selecting such themes as would draw out the full strength of his mind; only those who listened to him in his own pulpit, knew the ability with which he could unfold, when necessary, the most profound and difficult themes.

He united two traits in his character, which are not always found together, firmness and modesty. As a pastor and teacher, he stood unmoved in the faith of the Church. Although exposed to many temptations and trials in this respect in an age of new inventions and novelties, in religion no less than in other departments of human life, he never wavered for a moment in maintaining the faith and customs of his Church. Where principle was concerned he was unyielding. Yet he was extremely modest and retiring in his disposition. He had no desire to stand forward, or be prominent on any public occasion, but when called to occupy such a position, he always acquitted himself well. On the

Synodical roll his name for many years has stood first, and therefore, when difficult and trying questions were to be decided by a call of the *yeas* and *nays*, he was required to lead off in the vote. His *yea* or *nay* was always prompt and firm, dictated alone by his steady and conscientious adherence to principle. Though preferring usually to be silent, yet when occasion required it, he was one of the most effective speakers and ablest debaters on the floor of Synod.

He was not demonstrative in his manners. His retiring disposition led some, who were not well acquainted with him, to regard him as wanting in sociability. But, his deep earnestness and sincerity restrained him from making impressions through mere friendship and sociability, which might need to be corrected afterwards—a fault into which pastors are so liable to fall, just because they are expected to please everybody. If he was not demonstrative in his expressions of kindness and friendship, he never created expectations only to be disappointed, and therefore, it could be publicly said of him, that, during all the years of his long pastorate, none in his position had fewer enemies in the community. As to his kindness of heart, delicacy of feeling, and warmth of affection, none who knew him ever questioned or doubted. Thrown into contact with all kinds of people, compelled often to mediate between contending parties, called to meet peculiar difficulties and trials, the Christian minister makes many mistakes and has many faults, as well as others who struggle to live right in the battle of life; but no one presents a fairer record in his public and private relations, than Dr. John Beck, during a pastor-

ate of nearly a quarter of a century in the same charge. The Easton congregation may point to that record with just pride as well as thankfulness. He was in all relations a kind, earnest, humble, sincere Christian gentleman, and a faithful and devoted minister of Christ.

So much we feel constrained to say of him in our estimate of his character. As a dear friend and brother, as we knew him and loved him in the more intimate and familiar relations of life, his death has sundered one of the links in the chain of friendship which binds us to earth. There was desolation in many a heart when Dr. Harbaugh was called away, and now there is a similar feeling, especially in the hearts of those who are of nearly the same age with Dr. Beck. We venture not to intrude in that circle of still deeper sorrow and grief, which has been made desolate by his removal from earth, but, praying that the good Lord may sustain and comfort where no earthly or human power can help or heal, we lay this humble chaplet upon his grave, and utter our sad farewell, with the hope of meeting our departed brother again when with us, too, the weary struggle of life is ended."

In 1855, Dr. Beck was married to Miss Elizabeth, daughter of George and Martha Shaeffer, of Springdale, Washington county, Md. The fruits of this marriage were five children, only one of whom, Martha, together with her stricken mother, survives her father.

Dr. Beck's death was very sudden and unexpected, having been sick only a few hours. He attended to his weekly lecture on Wednesday evening, and retired soon after ten o'clock, apparently in his usual health. Soon

afterwards his breathing was observed to be heavy and unnatural, and he became unconscious. Under the skillful treatment of his family physician, who was immediately called in, he seemed to improve. Soon after, however, he became unconscious again, and died from paralysis of the brain, at three o'clock the next morning, Thursday, April 19th, 1877, aged 47 years, and 9 days.

The funeral services were held on Tuesday afternoon, the 24th of April. It was one of the most largely attended that has ever taken place in Easton, and excited a very general and most profound interest. He had a strong hold upon the sympathies and respect of the community in general, in which he spent the greater portion of his active life, as well as of the members of the congregation, whom he had so long and so faithfully served, and of the Church in general, which cherished him as one of its honored ministers.

At 12 o'clock the corpse was removed from the parsonage, in the rear of the church, to the space in the audience chamber of the church occupied by the altar in front of the pulpit. The church itself was deeply draped throughout, and very fine floral displays surrounded the coffin containing the corpse. Shortly afterwards the church was thrown open, and persons were allowed to pass in at a rear door up the aisle to the front of the pulpit, to obtain a view of the corpse, and then out at an adjacent side door. One constant stream of people continued to avail themselves of the mournful privilege of taking a last glance at his remains, until two o'clock, the hour for the commencement of the religious services.

The clergymen present, more than fifty in number,

mainly from the Reformed Church, with several from other religious denominations, met at the rooms of the "Young Men's Christian Association," and, after forming in procession, moved in a body to the church, and occupied seats specially assigned them. Soon afterwards the Consistory of the church, followed by the members generally, entered, who were succeeded by the family and friends of the deceased. Every available space in the church was occupied, and multitudes were outside at the windows and in the vicinity of the church.

The services were opened by a solemn requiem from the choir. Rev. Dr. G. W. Aughinbaugh read the 90th Psalm, and the Rev. S. G. Wagner the 15th chapter of 1st Corinthians. Prayer was then offered by the Rev. G. H. Johnston. The opening address was made by the Rev. Dr. E. V. Gerhart. He was followed by the Rev. Dr. Edgar, as representative of the Ministerial Association of Easton. The concluding address was delivered by the Rev. Dr. T. C. Porter, who also offered the closing prayer. The addresses were highly appropriate, dwelling upon the distinctive traits in the character of the deceased, and the last specially giving a comprehensive summary statement of his labors.

After singing the beautiful hymn, "Asleep in Jesus, blessed sleep," the procession was formed with the Sunday school in front, which had entered from the lecture room adjoining the church, and passed along the aisle in front of the corpse, and out the side door. They were followed by the ministers present, and the Consistory of the church; and then by the hearse with the corpse, family of the deceased, and others, in the order usual on

such occasions. The procession moved to the Easton cemetery, at the outskirts of the town. The streets in the immediate vicinity of the church, and along the route of the procession, were literally lined with people; and tokens of respect for the deceased were evinced on every side.

At the grave, the services were conducted by the Rev. Dr. B. Bausman, at the close of which the multitude dispersed, and returned to the town. The whole was said to have been one of the most solemn and imposing scenes ever witnessed in the place.*

*Ref. Ch. Mess., May 9th, 1877—obituary by the Rev. Dr. Fisher.

REV. CHARLES J. WIESER.

18 —1877.

Mr. Wieser was a foreigner—a German by birth and education. The place of his nativity is unknown to us. Nor have we any information relative to the place and extent of his literary and theological training. In 1874,* he was licensed to preach the Gospel and ordained by the Tiffin Classis, Synod of Ohio, as missionary to Wathena, Doniphan county, Kansas. If we mistake not, he had been previously connected with some other ecclesiastical body; but of this we are not certain.

He remained in charge of this mission only a short time—between one and two years, when he removed to Olney, in the State of Illinois. Here he labored for a period of about one year or less, when in June, 1876, he returned to Kansas, having his residence at Abilene, and preaching for the people of Turkey Creek.

Mr. Wieser, during his first pastorate in Kansas, sometime in 1875, was married to a young lady, a member of his church, whose name we have not been able to ascertain. This connection, however, proved unfortunate and soon afterwards terminated in a separation.

As far as our information in reference to Mr. Wieser goes, he seems to have been a very unfortunate man, vacillating, unsettled in his habits, and constantly moving from place to place. After preaching in his last

*Min. O. Syn., 1874, pp. 13, 79.

field of labor some six or eight months, both his ministry and his life ended suddenly and under a heavy cloud. He was at the time of his death between forty and fifty years of age. His strange and eccentric history admonishes all to watch and pray that they enter not into temptation. Mr. Wieser's death occurred February 22, 1877. His remains repose in the cemetery of one of the churches in which he preached at the time of his decease. The funeral sermon was preached by the Rev. E. Bauman, pastor of the Reformed church in Abilene, Dickinson county, Kansas.*

*Letter of the Rev. J. A. Nicolai.

REV. DAVID W. KELLEY.

1833—1877.

Brother Kelley was born near Wrightsville, York county, Pa., January 15th, 1833. His parents removed to Ohio when he was two years old.* In less than a year after that, he lost his father by death. A kind, loving mother and his heavenly Father, however, provided for him in the days of his childhood. In his youth he assisted his mother, working on the farm along with another brother; but afterwards learned a trade.

He, however, felt called to a higher sphere of duty. Being early dedicated to God in baptism, and piously trained by his mother, and afterwards instructed in the doctrines of our holy religion, he had awakened in him a sense of the responsibilities of life, and especially in relation to the particular calling to which his energies should be devoted. It, however, cost him many a struggle before he decided to take upon himself the duties and responsibilities of the holy ministry. Conscience, his pastor, his pious mother, and other good friends assisted him, so that eventually the voice of the Master was heard, and he was prepared to say: "Here, Lord, am I, send me."

In coming to this decision, many obstacles had to be surmounted. He had no earthly father to encourage

*Ref. Ch. Mess., February 21, 1877. Obituary by the Rev. Dr. Fisher.

him, or to give him counsel, aid, or even a parental God-speed. He had no pecuniary resources of his own, except what he procured by working at his trade, or teaching school. Still, he felt that he was called by the Lord to be a minister of reconciliation, and believed that He would assist him in securing the necessary qualifications for the office to which he aspired. Hence, with the assistance of such friends as he could find, he commenced his preparatory studies, and advanced, step by step, until he entered Heidelberg College, at Tiffin, Ohio. Here he made good use of his time, diligently improving his opportunities, and eventually entered the Theological Seminary in the same place, and persevered until he gained his end, and obtained from the professors a testimonial, vouching for his fitness for the sacred office.

Brother Kelley was twenty-five years of age when he left the Seminary, having furnished a striking exemplification of what can be accomplished by strong faith in God, and perseverance in the face of many interposing obstacles. He was licensed, and ordained to the work of the ministry, in 1858, and devoted himself unremittingly to the duties of the office for a period of nearly nineteen years. During this time he labored in as many as seven different charges, within five Classes, three Synods, and in three different States. His first field of labor was what is known as the Thompson charge, which he served with much acceptance and success for a period of between two and three years, residing at Bellevue, Huron county, Ohio.

His next sphere of activity was the Shelby charge,

Richland county, Ohio. Here he labored with his wonted energy and success, about three years, and in it also closed his labors in the State of Ohio.

In 1863, he accepted a call from the New Bloomfield charge, in Perry county, Pa., and commenced his labors in this field in the summer of that year. At that time the charge consisted of four congregations. It was a large and laborious field. He, however, gave himself fully up to the work which was committed to his hands. In attending to his duties, he had to travel many miles, every year, over the hills and through the valleys of Perry county, amid the frosts of winter and the heat of summer, by day and by night. He did not labor in vain. The records, as well as many living members of the Church, bear testimony to his efficiency and success.

In 1867, he severed his connection with this charge and removed to Bellefonte, Centre county, Pa. He remained here about eighteen months, and served four congregations. His next charge was Mt. Zion, consisting of three congregations, in which he labored two years with encouraging success, residing at Turbotville, Northumberland county, Pa.

In 1870, he became pastor of the Shamokin charge, in the same county. His pastorate here continued during a period of four years, and was eminently successful. He seemed to breathe new life into the congregation and Sunday school. When he commenced his labors in this field, the town congregation was weak, and the whole charge scarcely able to afford the pastor a comfortable support. Before he left, however, the town

congregation alone offered him a good support, if he would continue their pastor. The Sunday school, also, had fully doubled its strength.

After considerable hesitation, however, he felt it to be his duty to accept a call from the charge at Manchester, Carroll county, Md., and accordingly transferred his labors to this particular field. Here he labored about two years with his wonted energy, fidelity, and success, when, in November last, he was compelled to desist from his labors, through the influence of a disease which invaded his bodily frame, and did not relax its hold until it terminated in death.

Rev. Mr. Kretzing, whose knowledge of the deceased, though not intimate, was yet such as to enable him to form a correct judgment, gives the following as his impressions in regard to the leading traits of his character, as a minister of the gospel, derived from the opportunities he enjoyed for attending upon his ministry :

1. There was a calm solemnity in his manner, which was felt as soon as he commenced to speak. He was free from all undue excitement or haste.

2. His discourses were marked for their unity and continuity of thought. There was no effort to introduce anything that could not be developed from the central truth, or to use illustrations which had no bearing on the theme.

3. Development of thought was characteristic of his preaching. A fact or an idea was not simply stated, and then dismissed ; but it grew into a paragraph or two, and was thus brought down to the comprehension of his hearers, and became spiritual food for them.

4. His pulpit efforts gave evidence of careful preparation. They evinced the presence of a clear and logical mind.

5. He was able in free prayer. We would not say eloquent, because we have no taste for eloquence in prayer ; especially for that false eloquence, which is displayed in exhorting sinners, instead of praying to the only true God through his divine Son. His manner was reverent, his thoughts comprehensive, and his general characteristics such as to constitute him a good leader in prayer. He carried the devout worshipper along with him into the presence of the Almighty. There was, indeed, a felt power in his public addresses to the throne of grace.

During the three months previous to his death his voice was silent. A severe derangement of the liver, resulting in jaundice, from which he endured intense suffering and pain, had seized upon him. He held out against its ravages, as long as his strong constitution enabled him to do so. The best medical aid he could procure, both in Maryland and in Pennsylvania, afforded him no permanent relief. He was, however, sustained under his sufferings by the consolations of that religion, which it was his life's work to commend to others. He knew that "none of us liveth to himself, and no man dieth to himself"—that, "whether we live or die, we are the Lord's." In this faith he bore his sufferings, and finally fell asleep in Jesus. This occurred on the 3d day of February, 1877, at the residence of Dr. Isaac Lefevre, in Harrisburg, Pa., at the age of forty-four years and nineteen days.

Brother Kelley was twice married. His first wife, to whom he was married in 1858, was Amelia M. Startsmann, daughter of William Startsmann, of Tiffin, Ohio. She died in 1861. The fruit of this marriage was one son, who lives with his grand-parents.

In the fall of 1863, he was married to Maggie S. Smith, a daughter of Elder Henry L. Smith, of Newport, Pa. The fruits of this marriage were six children, one of whom has been summoned to the spirit world. A widow and six children accordingly survive him, and mourn his early departure—not, however, as those who “have no hope.”

The remains of Brother Kelley were taken to Newport for burial. The funeral took place on Thursday, the 6th of February. An appropriate discourse was preached by the Rev. Dr. E. V. Gerhart, of Lancaster, Pa., from Col. iii. 3, 4, to a crowded house, representatives being present from Manchester, Md., Harrisburg, Pa., and the surrounding towns in Perry county. Rev. U. H. Heilman, of Duncannon, Rev. G. W. Snyder, of Harrisburg, and Rev. John Kretzing, of Newport, took part in the services, as did also the Rev. J. W. Buckley, of the Methodist Episcopal Church. Rev. Mr. Kerr, of the Lutheran Church, Duncannon, was among the mourners. At the close of the services, his remains were conveyed to the Newport Cemetery and deposited in their last resting place, on earth, in the use of the burial service contained in the “Order of Worship.” There may they remain peacefully until the resurrection morn, when all the dead in Christ shall rise to be forever with the Lord!

REV. SOLOMON K. DENIUS.

1798—1878.

Father Denius was born in Baltimore county, Md., August 11th, 1798. His parents were John Jacob and Barbara Denius. He was baptised in infancy, and, in due time, catechised and confirmed as a member of the Reformed Church. In the year 1816, he went to Baltimore city, and commenced a regular course of study, classical and theological, preparatory to the holy ministry, under the care of the Rev. Dr. C. L. Becker. But, his preceptor having died in 1818, he completed his studies under the direction of the Rev. Jacob Geiger, in Manchester, York county, Pa.

Mr. Denius appeared before the Synod of the Reformed Church, convened at Reading, Pa., in 1821, and presented a call from the Boonsboro' charge, in Washington county, Md., composed of the following congregations—namely, Boonsboro', Ziegler's, and Pleasant Valley. On the strength of this call he requested to be ordained to the office of the ministry. Having sustained his examination, he, in connection with Philip Zeiser, Benjamin Boyer, and Daniel Rahauser, were solemnly ordained on the evening of Thursday, the last day of the sessions.*

Mr. Denius remained in this charge about ten years, from 1821 to 1831, when he accepted a call from the

*See Syn. Min., 1821, pp. 8, 19.

Bedford charge, in Bedford county, Pa., comprising, besides Bedford—Schellsburg, Friend's Cove, and Bob's Creek. Here he labored some four or five years, when he removed to Berlin, Somerset county, Pa., taking charge of three congregations, located in and around the town of Berlin. With what success his ministry was crowned in these several places, or how long he remained in this last charge, which he served, in Pennsylvania, we are not able to say.

On the 23d day of February, 1830, Mr. Denius was married to Miss Sarah A. Shafer, of Boonsboro', Md. They had ten children, eight of whom survived their sainted father.

From Berlin he removed to Somerset, Perry county, Ohio, where he became pastor of four congregations. He ministered to the people of this charge for a few years; the exact length of time we are not able to state, as the records are not satisfactory here. It seems, however, that he was for several years without a pastoral charge, residing at Delaware, Ohio. In 1854, we find him reported as pastor of Evanscreek and Bakersville, residing for a time at this latter place, and then at Germantown. After he left this charge, which he appears to have served for some years, residing at Germantown, he is reported as living at West Alexandria and being without a pastoral charge. Later we find him at Camden, in Preble county, Ohio, also for a short time at Canton, and later at Newcastle, Indiana.

After a laborious and eventful life, father Denius died at New Castle, Indiana, September 29th, 1878, aged 80 years, 1 month, and 18 days.

From this hasty sketch of the life and labors of father Denius, it appears that his history was a checkered one—that he served quite a number of pastoral charges; and, that, during a considerable part of his life, he was without a regular charge. As we have had no personal acquaintance with the deceased, we are not able to say anything definitely in regard to his character, talents, preparation for the ministry, or his success in the work to which his life and energies were devoted. In so long a life, spent in the ministry of reconciliation, there must have occurred many incidents of thrilling interest. Nor can we doubt, that, when the records of his long life and labors shall be unfolded in the great day of accounts, it will appear that he has been the means of bringing comfort and cheer to many a desolate home and its sorrowing hearts. According to the beautiful saying of St. Paul, it is “sufficient that a man be found faithful,” committing himself and his work, with all its diversified results, into the hands of God—“the judge of all the earth.”

REV. NICHOLAS P. HACKE, D. D.

1800—1878.

This aged and eminent servant of Christ and faithful minister of the Reformed Church in this country, has always been held in the highest esteem and is justly entitled to a notice among the memorials of the sainted "Fathers." A full and satisfactory account of his beautiful life and eminent services, has been furnished by one who appears to be familiar with his history.* This sketch we use, with but slight and unimportant changes, in place of a memoir of our own preparation.

Dr. Hacke was born in Baltimore, Md., on the 20th day of September, 1800. His parents were Nicholas and Sophia Hacke. He was baptized in infancy by the Rev. John H. Dreyer, then pastor of the First Reformed church of Baltimore. At the early age of six years he was sent to Germany for the purpose of obtaining a thorough knowledge of the German language and literature. He found a home with his grandmother in the city of Bremen. It was the original purpose of his parents that he should remain there only a few years. The Napoleonic wars, and the subsequent war between England and the United States, interfered with their plans, and protracted his stay in Germany. Whilst residing in Bremen, he attended an extended course of

*Ref. Ch. Mess., September 11, 1878—obituary by the Rev. Dr. S. R. Fisher.

catechetical lectures under the Rev. Dr. Myer, pastor of a Reformed church in that city, and was subsequently confirmed by him as a member of the same. The solemnities of the occasion made a deep and lasting impression on his mind and heart.

In 1816, he returned to this country. During his long absence, he lost all his previous knowledge of the English language. It was the cherished desire of his father, that he should become a minister of the gospel. His own inclinations in his early youth were in the direction of the Natural Sciences, for which he evinced a more than usual fondness during his whole life. He, however, yielded his own inclinations to the wishes of his father, and ever afterwards had a special delight in the work to which he devoted his long life.

As there was at that time no Theological Seminary under the auspices of the Reformed Church in the United States, he commenced his theological studies under the private instructions of the Rev. Dr. Christian L. Becker, then pastor of the First Reformed church of Baltimore, and a graduate of the University of Halle. His preceptor died in 1818. He continued his studies under the direction of the Rev. Dr. J. C. Becker, who then resided at Friedensville, Lehigh county, Pa., and ministered to several congregations in that county and the adjacent county of Northampton.

It was his father's desire, that he should spend some time at an English Theological Seminary prior to his entering the ministry, so that he might qualify himself for officiating in the English as well as in the German language, especially as he had not yet attained his ma-

jority. He, however, was invited in the Spring of 1819, to visit several vacant congregations in Westmoreland county, Pa., of which invitation he accepted, having first obtained the consent of his father to do so. He, accordingly, made the journey on horseback from Lehigh county, in company with a theological student named Henry Koch, who subsequently became pastor of several congregations in Venango and adjacent counties, and a certain Mr. Byers. He first preached at St. Paul's (Ridge) church, near Pleasant Unity, then at Brush Creek, Harrold's, Greensburg, and Manor. In Greensburg, the old Court House was occupied for the services, as the house of worship in course of erection had not been completed.

At the close of his visit he returned to Friedensville, and continued his studies until September of that year. Having received a call from the Greensburg charge, then composed of six congregations, he presented himself before the Synod, which met in the city of Lancaster, on the 5th of September, as a candidate for licensure and ordination. His examination having been sustained, he was licensed to preach the gospel and ordained to the work of the ministry, along with thirteen others, on the evening of the 9th of September, 1819, being eleven days short of having completed the nineteenth year of his age. The committee of ordination consisted of the Rev. Drs. Lewis Mayer and William Hendel, and Theobald Faber. The Rev. Casper Wack, who occupied considerable prominence in the ministry in his day, is reported as having preached a very appropriate and edifying sermon on the occasion.

In the following month of October, he commenced his remarkable pastorate in the Greensburg charge, which continued during a period of fifty-eight years. The charge varied at different times as to the number of congregations embraced in it, but was constituted of four of the original congregations at the close of Dr. Hacke's pastorate, which took place last Fall, in consequence of failing health. At the commencement of his pastorate the membership in the charge is reported at six hundred and sixty-four, and at the close at six hundred and twenty-three. There were, however, two congregations less in the charge at its close than at its commencement, and several congregations now embraced in other neighboring charges have also been organized out of material, the most of which belonged originally to his charge.

Our personal acquaintance with Dr. Hacke commenced in 1829, when we entered upon our classical studies at Jefferson College, and, during their continuance at that institution, we frequently had the privilege of enjoying the hospitality of his amiable family, as well as of hearing him preach to his people. Our high respect and warm esteem for him continued until the close of his life. During the greater part of his ministry he preached exclusively in the German language. Towards its close, however, he officiated also occasionally in the English language, which he used with ease and grace. He was quite a ready and pleasant speaker. In person, he was tall and erect, and, whilst dignified and grave in his bearing, yet exceedingly pleasant and accessible in his intercourse with others. He performed a vast amount

of labor, and wielded an immense power in the community in which he lived, throughout his long and active life. In one of the several highly commendatory notices of him which have appeared in the local papers, in connection with the announcement of his death, his character is very justly spoken of as follows :

“ Dr. Hacke enjoyed the confidence of the people of this county as no other man did. The people had entire confidence in his honor and Christian integrity, for which reason the membership of his own churches especially were always willing to follow where he led the way. They knew him as a man in whom there was no guile or hypocrisy. Sham and deceit were altogether foreign to his nature. As their spiritual father they loved and revered him ; as their pastor they followed him ; and as their friend they were certain he always sought their best interests. By nature he was endowed with remarkable social and conversational powers, so that his company was sought by old and young, learned and unlearned. It was always a treat to enjoy his society, and no one could listen to him without being entertained and profited at the same time. Although he was eminently sociable, there was no unbecoming levity in his intercourse, but under all circumstances and in every relation he maintained his dignity and commanded the respect of all. He was, indeed, the model Christian gentleman as well as a faithful minister of the gospel.

“ Dr. Hacke’s literary attainments were of no ordinary character. He was a student all his life, and kept pace with the advance of science in all departments. Having a natural inclination to the study of natural

sciences, he became proficient in that particular direction, and his company was much sought by men of learning. His cheerful, loving disposition won the hearts of little children, whilst his learning and congeniality attracted the learned. He bore comfort to the abode of the lowly and graced the circle of *savants*. Whatever Dr. Hacke was, either by nature or grace, he consecrated upon the altar of the gospel; he gave himself and all that he was to Christ, and brought everything into His service; he cared not for the honors of the world, esteeming it of more value to be honored of God, and to be found faithful unto Him. A faithful servant of God has departed—the anointed of the Lord has fallen.”

Dr. Hacke was married to Miss Hugus, early in life, and was the father of several sons and daughters. His wife was an amiable and most excellent woman, and preceded him several years to the eternal world. Several of his children survive him, one of whom is a prominent merchant residing in the city of Pittsburgh.

We have no information as to the last days of Dr. Hacke, or of the nature and duration of the disease which terminated in his death. He died, however, at his residence in Greensburg, Westmoreland county, Pa., on Monday evening, August 25th, 1878, at half-past 7 o'clock, aged 77 years, 11 months, and 6 days.

The funeral services took place on the Thursday following his death. They were largely attended. The remains were borne by pall-bearers, selected by himself, to the church, in which he had preached as pastor for fifty-eight years. The large old-fashioned building was

crowded to its utmost capacity, and multitudes occupied the yard and surrounding vicinity. All the business places in the town were closed at the time, out of respect to his memory. Eighteen clergymen were present, including several ministers of other denominations.

As introductory to the services, a beautiful funeral anthem was rendered by the choir. The sermon was preached by the Rev. Dr. Thomas G. Apple, Professor in the Theological Seminary at Lancaster, from Hebrews xiii. 7—8. A biographical sketch of the deceased was then read by the Rev. Dr. G. B. Russell, of Washington city. Short addresses were also made by several of the other ministers present. At the close of the services in the church, his remains were borne to the cemetery belonging to the German churches of the place, and laid beside those of his wife, to await the resurrection of the great day.

Thus has a great and good man fallen, after a long and laborious life in the service of his Divine Master. May many be raised up to fill his place, and to follow him, even as he followed Christ, and to reap also at last the rich and glorious reward of the good and faithful servant!

REV. FREDERICK WM. VANDERSLOOT.

1803—1878.

Father Vandersloot belonged to an eminently priestly family, both his father and grandfather having been ministers of the Reformed Church, as well as some of the younger members of the family. His grandfather, the Rev. P. F. W. Vandersloot, after ministering to several churches in Europe, emigrated to America at an early period, and became pastor of a number of congregations in Montgomery and Northampton counties, Pa. His son, Frederick William Vandersloot—father of the deceased—was born in Dessau, Germany, November 11th, 1773, and prosecuted his classical and theological studies in Europe; and then emigrated to this country in 1801. He was licensed to preach the gospel at the meeting of the Synod in Philadelphia, on the 18th of May, 1802, and ordained in 1803.* On the 11th of November, 1802, he was married to Miss Catharine Pauli, daughter of the Rev. Philip Reinhold Pauli, pastor of several Reformed congregations in Reading and its vicinity. He had thirteen children. Two of the sons entered the Christian ministry, of whom one still survives, Rev. Ferdinand Edward Vandersloot, now residing in Fairfax county, Va. Two of his

*Syn. Min., 1802, pp. 31—33 & 1803, p. 34; also Reformed Church Fathers, vol. III. pp. 118—121.

grandsons, Rev. W. F. P. Davis, of Reading, and Rev. J. Samuel Vandersloot, of Philadelphia, are also at present in the ministry of the Reformed Church.

The recently deceased, Rev. Frederick William Vandersloot, was the oldest child of his parents, and was born in Northampton county, Pa., on the 8th of December, 1803. He received his classical education mainly at the old Pennsylvania College in Philadelphia, then located on Ninth below Locust street, and now occupied by the University College. The Professors in the institution at that time were Banks, Wiltbanks, Wyles, Hingles and Varin. In 1824, he accompanied his father to Virginia, where he prosecuted his theological studies under his direction, and assisted him at times in the labors of the pulpit. He returned with him also to Pennsylvania, in 1827. During the latter part of that year, and also during 1828, he studied at the Theological Seminary, then located at Carlisle, Pa., and presided over by the Rev. Lewis Mayer, D. D. He then returned to his father and assisted him for a season in his pastoral labors.

In 1830, he was licensed in Philadelphia by what was then known as the "Free Synod," and ordained to the work of the ministry, having taken charge of several congregations in York county, Rev. Drs. H. Bibighaus and J. S. Dubbs, and Rev. Thomas H. Leinbach officiating at his ordination. Staley's was the first congregation in his charge in which he preached, and he continued to serve it during the uninterrupted period of forty-six years, being constrained by increasing age and growing infirmities to resign his charge about two years

prior to his death. During his ministry in York county, he preached in addition to the above congregation, at Sadler's, Blymeier's, Zeigler's, Mt. Zion, Dallastown, Neffstown, and Wolff's, some of which congregations were organized by him and built up through his labors. For a period of full fifty years, he labored in the work of the ministry, having taught publicly in the house of God some years before his ordination.

On the 29th of December, 1829, he was married to Miss Mary A. Wittman, from the vicinity of Wrightsville, Pa., a lady in comfortable pecuniary circumstances, of remarkable Christian worth, truly devoted and energetic in her household affairs, and possessing gifts of head and heart, that made her beloved as far as she was known. With her he lived most happily, almost half a century, she having preceded him nearly ten months to the eternal world. He was much afflicted during the last year of his life. Besides laboring under physical suffering of a severe nature, he was sorely distressed by the loss of his wife, and also by the death of his daughter, Mrs. Amanda Elliot, an exemplary and most excellent Christian woman, who died on the 11th of October, a little over a month prior to the death of her mother. In addition to all this, he was gradually losing his eyesight, so that his prospects, as far as this world is concerned, were surrounded with gloom. He bore up, however, under all with marked Christian fortitude unto the end, breathing out his life sweetly in the presence of his immediate family and some dear friends. He was the father of seven children, all of whom, except Mrs. Elliot, survive him ; the most of them reside in York

and vicinity, and are highly respected and influential citizens in the communities in which they live.

Although personally acquainted with him, we never heard him preach. We are informed, however, that he had a loud, strong, and pleasing voice; was, in his prime, remarkably earnest and active, and bold and fearless in presenting the truth. Whilst adhering to the apparently greater and deeper and more frequent teachings of love, and avoiding a too free use of the terrors of the law, he was firm in the advocacy of the truth, and in his application of the discipline of the Church to the fullest extent, when required.

The papers of York, in the vicinity of which place he spent the greater part of his life, contain extended notices of the deceased. The strong terms in which they speak of the excellency and worth of his character, must be truly gratifying to his family and friends. As their tribute to his memory is well deserved, we cannot forbear making a few quotations from some of the articles to which we refer.

The *York Evening Record* very truly says:

“He was a type of the Christian manhood of earlier days, sorrowing with those who mourned, rejoicing with those who rejoiced, and combining the faithful pastor with the wise and kindly friend. His was that gracious old school courtesy which is always so attractive, and which bound the hearts of those with whom he came in contact, to him as with bands of steel.

“In his daily walk and conversation he kept close to that Divine life which more than eighteen hundred years ago came into the world to be a light to the Gen-

tiles. Humble in his demeanor, he never forgot whom he served, and his heart was always open to those who were spiritually or temporally needy. In his home relations, he was an affectionate father, and his household was indeed the household of faith. His children looked up to him with a reverence justified by his life among them; and, at the family altar, and in the life of those connected with him, he will indeed be missed. From the first to the last, although he served a number of congregations, the church in which he first preached in York, was the special object of his anxious care. In his death the loss is not alone that of the Reformed Church, of which he was the oldest minister in York county, but that of the entire Christian community. Though his public ministrations, by reason of the infirmities of age, ceased some time since, yet the ministrations of his life in his retirement were felt by many."

We add the following, taken from the *York Daily* :

"In the death of Mr. Vandersloot the community has sustained a peculiar loss. The threads of his life were so closely intertwined in the history of nearly every family in the community, in which he lived and labored, that his death is a loss to all of them. For a half century he was a faithful minister of the gospel. He stood in the pulpit week after week, whilst from his lips dropped words of comfort and cheer, based on lines of Holy Writ. He stood at the baptismal font and gave their names to thousands of children, who are now grown to men and women, scattered over the length and breadth of the earth. He stood at the altar and administered the holy rite of confirmation to other thousands,

who are now pillars in the Church and faithful Christians, doing the bidding of their Master. He stood at the fire-side and joined the hands of innumerable couples, whose hearts had long been united—couples who have lived and prospered and died under his ministrations; and he has stood at the grave and consigned to the dust the remains of thousands of his friends and neighbors; and whilst, on such occasions, he would teach to the living the severe lesson which death should always teach, he yet had ever ready for the stricken ones words of sympathy and comfort. In short, he stood like a tower of strength, while generation after generation was born and prospered and died before him. Children grew to be men and women, and became the parents of other children; young men and maidens grew to be old and gray, and men died and were carried to the tomb, and yet he lived on, making friends of all by his genial and courteous manner. Children loved him, the young respected and revered him, and the old looked upon him as an elder brother. But at last the destroying angel came, even to him.

‘Of no distemper, of no blast he died,
But fell like Autumn fruit that mellowed lay:
Even wondered at because he dropt no sooner.’

“He reared a family which did him honor and credit in his declining days. He lived the three score and ten years allotted to fallen man. His hair was whitened by the frosts of many winters. His eye grew dim and his step feeble, but the heart within was as young and fresh as ever, as he continued to live through four ad-

ditional years. Seasons came and went, years began and ended, and yet he lived on

‘Till like a clock, worn out with eating time,
The wheels of weary life at last stood still.’ ”

This venerable servant of the Lord, died at his residence in York, Pa., on Wednesday night, September 11th, 1878, at 11½ o'clock, aged 74 years, 9 months, and 3 days.

The funeral took place on Saturday afternoon, Sept. the 14th. It was very largely attended. His remains were taken into Trinity Reformed Church, the ministers of the various religious denominations of the place acting as pall-bearers. Rev. Dr. J. O. Miller, pastor of the congregation, preached an appropriate discourse, from Acts xiii. 36. Rev. Dr. Luther E. Gottwald and Rev. Mr. Deininger, of the Lutheran Church, participated in the services, the former leading in prayer, and the latter making an interesting and touching address. After the close of these services, his remains were conveyed to Prospect Hill Cemetery, and there interred, attended with appropriate Christian funeral rites, to remain until the resurrection of the great day.*

*Rev. Dr. Fisher in Ref. Ch Mess., September 25, 1878.

REV. HERMAN BOKUM.

1807—1878.

Mr. Bokum was quite well and extensively known throughout the Reformed Church of this country. His death, which was sudden and unexpected, took place at his residence in Germantown, Pa., the 5th of Aug., 1878, at the age of 71 years, 7 months, and 3 days. Only a few days before his death, he was in our office, with his usual flow of spirits, and in apparent good health, conversing freely of his present plans and future prospects.*

He leaves a widow and three children, one son and two daughters, to mourn his sudden departure. They are indeed deeply afflicted, but have much to comfort and sustain them under their sore bereavement.

His remains were interred in Woodland Cemetery, Philadelphia, on the afternoon of the 7th of August. The services were conducted, both at the house and at the grave, by the writer of this article, assisted by the Rev. Mr. Roedels, of the Reformed Episcopal Church; Rev. Dr. N. Gehr, G. A. Scheer, and J. S. Vander-sloot, of the Reformed Church, were also present, the first of whom participated in the services at the grave. There were likewise present at the house, several clergymen of other religious denominations.

The Rev. Mr. Bokum was born January 2d, 1807, in Koenigsburg, a large seaport city, in the extreme

*Rev. Dr. Fisher in Ref. Ch. Mess., August 14, 1878.

north of Prussia, on the river Pregel, not far from its entrance into the Baltic Sea. It is no mean city, being distinguished for its extensive commerce, as well as for its University, and also for having been the birth-place of the celebrated metaphysician and philosopher, Kant.

The deceased had received an excellent classical education in his native country, and was also brought up in the bosom of the Christian Church. At the early age of nineteen, he emigrated to the United States, and soon after assumed the occupation of a teacher. After a few years of sojourn in this country, he became Professor of the German and French languages in the University of Pennsylvania, Philadelphia, and occupied this position for several years. During this time, he prepared and published his German and English Grammar, which, for a series of years, was used as a text-book in a number of the literary institutions in this country.

He was licensed to preach the gospel by the Synod of the Reformed Church in the United States, during its sessions at Lewisburg, Union county, Pa., October 20—26, 1842, and placed under the care of the Classis of Philadelphia. In the following year he took charge of the congregations located at Columbia and Marietta, in Lancaster county, Pa., and was accordingly ordained to the work of the ministry by the Lebanon Classis, and installed as pastor of the charge. In the service of these two congregations, which then constituted a missionary field, he continued for a period of about two years.

Some time after he ceased laboring in this charge, he removed to Cincinnati, Ohio, where he was employed

principally in teaching, and in affiliated labors. During his sojourn in this city, he was united in marriage with her, who is the mother of his children, and has now become his widow.

In 1854, he removed to Knoxville, Tennessee, and engaged in labors similar to those which had occupied his time during his sojourn in Cincinnati. While located at this place, he acquired some property, which was confiscated by the Southern Confederacy during the late civil war. On the breaking out of the war, as his sympathies were strongly with the North, he left the South with the result indicated as to his property, and removed to Philadelphia. He soon thereafter resumed his connection with the Lebanon Classis as a minister of the Reformed Church, and continued it, until he was transferred to the Philadelphia German Classis, in 1875, in connection with which he was at the time of his death, and whose sessions he had attended only a few days previous.

After his return North, on the breaking out of the war, he was engaged in the service of the United States Government in various capacities, but especially as Chaplain in the army, and as such, for some time, labored in the hospital located at Turner's Lane, in the city of Philadelphia. In these relations, he was characteristically active, and rendered much important service.

Some time after the close of the civil war, in 1867, he returned to Knoxville, Tennessee, having received from the government of that State, the appointment of Commissioner of Immigration. In a few years, the office was discontinued, when he, in 1869, removed to

Atlanta, Georgia, and was there engaged in teaching, and in ministering to a German congregation.

In 1873, he returned to Philadelphia, and has since been actively engaged in general missionary work, devoting some portion of his time to teaching and other literary labors. He wrote extensively for several religious papers, and also translated Bishop McIlvaine's "Evidences of Christianity" into German, a handsome edition of which was published in 1874.

During the Centennial year, he was particularly active in his missionary labors, which were, at no time, wholly intermitted. Last summer, he made a special visit to Europe in the interest of religion and morals, and purposed making a similar one this summer, in which he was deeply interested, and from which he anticipated much pleasure, as well as great beneficial results, and had made arrangements to carry this purpose into effect. He has, however, in the inscrutable Providence of God, been arrested in the midst of his plans and labors, by the hand of death. His was, indeed, a checkered life, full of vicissitudes, as well as abundant in labors of a considerable diversity of character. His work, however, is now done, and he has gone home to his reward.

Our deceased brother was a gentleman of fine literary attainments, a genial companion, and a warm-hearted friend, and withal a sincere and devoted Christian, ever actively engaged in the work of his Master in some form or other. This is the rich legacy he has left to the Church, to his friends, and to his family, and it will doubtless be long held in grateful remembrance by all.

REV. JOHN G. WOLFF.

1811—1878.

We had gathered and partly arranged the materials for a brief memoir of father Wolff; but, finding that some one else had already prepared and published a sketch of his life and labors, better and more appropriate than anything we could have gotted up, we prefer using that in place of one of our own, simply supplementing it with such additional facts and references, as the case may seem to require.

The Rev. John G. Wolff, son of John George and Elizabeth Wolff, was born at Martinsburg, Va., on the 24th day of April, 1811. The family from which he sprang, is well known in the Reformed Church. He was the youngest brother of the Rev. Dr. B. C. Wolff, of blessed memory. He grew up as a Christian youth, but did not seem to experience the full power of the gospel, until he was of age, and had come to see something of life in its reality. The Rev. Jacob Beecher was his pastor at the time, and, through his influence, he was brought to pass through much deep religious feeling, and, after he was confirmed, to devote himself to the work of the ministry. The example of his elder brother, doubtless, had much to do in determining his future calling. He commenced his preparatory studies in his native place, and completed them in the High School and the Theological Seminary at York, under

Dr. Mayer and Dr. Rauch. His class-mates in the Seminary were the Rev. Dr. S. R. Fisher and the Rev. Ephraim Kieffer, who with him were licensed to preach the gospel in the year 1836, by the Synod that convened at Baltimore.* After his licensure, he did not enter immediately upon a pastoral charge, but acted as a supply in some churches in Chester county, for a short time; and, during his brother's disability, he preached at Easton for about one year. In the year 1838, he was united in matrimony to Miss Susan Young, of Easton, who still lives to cherish his memory and in lonely widowhood to realize her great loss.† About this time he became pastor of the Martinsburg charge, in Blair co., where, however, he lived and labored only about two years. In the year 1841, we find him located as pastor at Taneytown, Md. Here he remained nine years, and amidst great self-denial, performed much labor. He had many difficulties to encounter, but he endured them with courage and a strong will. The erection of a fine new parsonage was the result mainly of his energy and perseverance. It cost him much time and labor, in which he was encouraged by many warm friends. In 1851, he had sought a new home in the valley of Virginia, where he hoped to be useful whilst he improved his failing health. Here, as before, he devoted himself with his whole heart to his work, and did not spare himself in the cold of winter or heat of summer, for a period of seven or eight years. On account of exposure, he was taken sick with a malignant fever, which brought him near the gates of death. He recovered, indeed, but

*Syn. Min., 1836, pp. 8, 30, 31. † She has since died.

found himself broken down in body and mind. His health and spirits, however, gradually returned, and he was enabled to fill two more short pastorates, a pleasant one at McConnellsburg, and the other at Alexandria, Pa. At the latter place, his health again failed him, and he removed to Lancaster in the spring of 1861, sad and discouraged, doubtful whether he would ever be able to preach the gospel any more. But in quiet retirement and pleasant work in his garden, he renewed his strength, and, without serving a regular charge, he preached frequently as opportunities presented themselves.

For a year he served the Maytown congregation in Lancaster county, as a supply, and the Columbia congregation for a period of some four or five years, with a very small compensation for his services. He did much for the church at Columbia, in extricating it from its financial difficulties ; spending much of his time in collecting money at different places, in order to repurchase the church, after it had been sold on account of debt. The brethren at Columbia have not forgotten his earnest sermons, nor his work and labor of love among them. For several years, he preached occasionally by invitation, at Reading and other places in Berks county, where the people heard him gladly. His last sermon was preached at Leesport, some few years ago. It was delivered with much earnestness and unction, although he had to be assisted in ascending the pulpit. When he came home, he had to be helped into his house.* As

*He is said to have preached once more after this at Petersburg, in Lancaster county, Pa., while assisting his old friend and fellow-laborer, the Rev. J. G. Fritchey, at a communion season.

he grew older, his passion, as it might be called, for preaching the Gospel, grew stronger.

In failing health, he became, occasionally, somewhat despondent, and sometimes stood on the brink of despair. It was, therefore, feared that he might settle down in permanent gloom as he drew near the end of his journey. But his Master did not forsake him. The last few months were perhaps the best of his whole life, spiritually considered. His faith became fixed, and his charity towards all alike of his fellow-men abounded. He fell asleep calmly and peacefully, without a struggle, in the early dawn of the 22d of January, 1878, in the 67th year of his age. So good men cease to be here on earth! He was a warm-hearted preacher, a faithful pastor, and an earnest, self-denying Christian. He was a remarkably sympathetic comforter at the bed-side of the sick, and to all in distress. His works do follow him, and many, whom he led into the kingdom of heaven, will no doubt rise up and call him blessed. His remains were taken to Easton on Friday, January 25th, and interred in the Easton cemetery, in the presence of many sorrowing friends. They repose near the resting-place of the Rev. Dr. Beek. The funeral services were conducted on the day previous, at his residence, by the Lancaster brethren, Drs. Gerhart, Nevin, Apple, and his old friend, Rev. J. G. Fritchey. We append here a few remarks taken from the funeral address delivered on the occasion by Dr. Thomas G. Apple.

“It was thus that he looked for his departure and longed for it himself. He had passed through many afflictions and much suffering for the cause of Christ.

Having consecrated himself to the service of the Lord in his youth, he afterwards made choice of the Christian ministry as the work to which he was called to devote the energies of his life. It was at a time when there were comparatively few English ministers in the Reformed Church, and when the first graduates of the Seminary, then at York, were entering the field. He gave himself up unreservedly to the work of his heavenly Master, and through his whole ministry, which was one of many trials and perplexities, he sought only to promote the interests of the Church. He never sought through his ministry for worldly goods or worldly emoluments. What substance of his own he possessed, he was willing to use in order to eke out a frugal living, whilst he was serving charges that were unable or unwilling to give him a proper support. In that respect his life was unselfish—he sought not his own, but the things of God and His kingdom. Using all through his ministry his own means in part to support himself, he could truly say: ‘I have not sought yours, but you.’ He had infirmities in the prosecution of his life, but no one could say that he made his ministry in any way tributary to his own aggrandizement. His preaching was not in the eloquence of man’s wisdom. The words of St. Paul may be in a measure attributed to him: ‘Therefore, seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man’s conscience in the sight of God,—Most gladly, therefore, will I

rather glory in my infirmities, that the power of Christ may rest upon me.'

"The Christian ministry does not depend upon human power or outward worldly success. Often it accomplishes most, indeed, where it is prosecuted in the manifest presence of infirmities and natural insufficiency. Thus the deceased devoted what strength he possessed to the great work committed to him, until the infirmities of the body compelled him to remit his labors and wait patiently until his change should come. We say patiently, for it was thus he bore his last illness. As he was naturally of a retiring disposition, few persons knew the amount of suffering he endured, as disease asserted its power over his bodily life through slow and steady approach, reaching through years as well as months and weeks. As the dreary days, and still more wearisome nights of his sickness drew towards their close, the links that bound him to earth became one after another severed, and he longed for the parting hour which should set him free from his sufferings. And so at length he entered into the dark valley, where natural human aid could no longer follow him, where the journey seemed to lie more on the other side than on this, but where we believe the rod and the staff of the Lord continued to support him; and, just before the dawn of another natural day, he peacefully fell on sleep; and, as we believe, the light of eternal day dawned upon his awakening spirit in the presence of the Lord. May God help us so to live that when we come to that hour, we may be ready to meet Him in joy and peace through our Lord Jesus Christ !"*

*Ref. Ch. Mess., Feb. 6, 1878.

We can heartily endorse all that is here said in regard to the many virtues, and excellent Christian character of father Wolff. He was remarkably kindhearted, gentle, and sympathetic—disposed to do good unto all men. His sermons, some of which it was our good fortune to hear, were singularly compact, earnest, and impressive—characterized by a depth of feeling which was truly refreshing. We have heard many complimentary remarks passed on his pulpit efforts. But above all, he was a sincere child of God—a faithful servant of the Lord Jesus Christ.

REV. CHARLES PLUESS.

1825—1878.

The following history of the life, labors, and lamented death of brother Pluess, was prepared by Rev. Dr. Fisher, from materials furnished by the Rev. M. G. I. Stern, in a biographical sketch originally published in the "Kirchenzeitung."

Rev. Mr. Pluess was one of the German pioneer ministers in the West, a participant in the organization of the Synod of the Northwest, a member of the committee which prepared the Western German Liturgy, and, for a short time, the Superintendent of the Calvin Institute at Cleveland, Ohio.

He was born on the 28th of April, 1825, in Aargau, Switzerland. He studied at Basel, and was a pupil of De Wette. In 1849, he emigrated to America and settled in Wisconsin. In his journeyings through Wisconsin, he came also to the Emanuel's congregation, in the midst of which the Mission House is located, and was there very cordially received by the brethren. He became their pastor, the First Reformed minister by whom they were served, and the first missionary of the Synod of the Northwest. As he was not acquainted with the Reformed Church of the United States, the congregation furnished him the means of forming such acquaintance. In the beginning of 1850 or '51, he paid a visit to the East, and preached in Philadelphia

and other places; became acquainted with the ministers and their congregations, and returned to the West edified and invigorated.

After he had labored several years in Wisconsin, he accepted a call from a Mission Church in Lawrence, Indiana, at which place he was, in 1859, married to Miss Maria Lutz. About five years of his life he spent at Arnheim, in Ohio, whither he removed in 1859. The last two years, however, were indeed a period of sorrow for himself and his family. He himself suffered almost a year and a half from the effects of sunstroke and inflammation of the brain, to which fever was added.

The limited means which he had accumulated were soon expended, and he lived in great poverty in Crothersville, Indiana, to which place he removed in 1865, and where some relatives of his wife resided. To provide for those dependent on him, he availed himself of every kind of labor he was able, in his weak bodily state, to perform, and even this sometimes failed him, so that he often suffered great anxiety in regard to the support of his family. O how he longed for a field of labor! His health had improved, and through the liberality of Emanuel's congregation, he was enabled to attend the last meeting of the Synod, and returned in the hope of being soon able to find a new field of labor. But in this he was disappointed. Only a few days before his death, he wrote to a brother: "Help me to secure a charge. Before I obtain information of a vacancy, it is already filled." It happened to him, as it did to the sick at the pool of Bethesda.

On Christmas eve, his oldest daughter, a girl of four-

teen years, took sick. As the family was in great poverty, the means requisite in such circumstances were not at hand. The delicate child grew weaker, and died on the 14th of January. This death increased his sorrow, and his anxiety for his wife and his remaining children. "Oh, Lord, how long!" sighed he. "My health is restored, and I am ready to labor. Give me work; help me, as Thou art wont to help, to obtain a charge." Several ministers and congregations in and out of Indiana, to whom the cry of need came, extended him help; but before he could hear the longed-for call: "Come and labor," the Lord provided another place for him. On the 26th of February, he was seized with inflammation of the bowels, and died from the effects of it, after he had suffered thirty-eight hours, falling asleep in Jesus, at his residence in Crothersville, Indiana, on the 28th of February, 1878, at the age of 52 years and 10 months.

At his funeral, which took place on the 1st of March, there were present, besides the *pastor loci*, Rev. A. Seyring, the Rev. Dr. J. H. Klein, of Louisville, Ky., and the Revs. H. Helming and M. G. I. Stern, of Indianapolis.

With what feelings these brethren entered the abode of wretchedness, poverty, and sorrow, cannot easily be described. The poor comfortless widow, surrounded by four of her living children, received us with the following words: "Now has my dear husband a charge. The Lord hath given it to him. But I and those dependent on me,—what can we do without the father?"

How deeply we sympathized with those who were thus left destitute, and how earnestly we commended

them to the faithful protection of our God, and to His children, can easily be imagined.

How deeply bowed down in sorrow the widow of our deceased brother is, who, within the last two months, has lost her husband and eldest daughter, and has been left, with her five children, in the greatest poverty without a supporter or the means of support, each one can imagine for himself. As far as the writer knows, Brother Pluess was not a member of The Ministers' Aid Society, so that the widow and the orphans are without even the help that might be derived from this source. But help should and must be extended, according to the measure of the love of God, which is in us.*

*Ref. Ch. Mess., April 3, 1878.

REV. WILLIAM SORBER.

1826—1878.

Our personal acquaintance with the deceased was very slight. We met him several times in connection with the meetings of Synod. Our recollections of him are pleasant. He was open-hearted, frank, and agreeable in his manners—manifesting a kind and Christian spirit. We give the following sketch, slightly changed, from the pen of the Rev. Dr. Fisher, a member of the same Classis with the sainted brother, who was present at his funeral and took part in the services. He says :*

Another minister of the gospel has been called from his field of labor on earth to his reward in heaven, in the person of Rev. William Sorber, late pastor of the Brownback's charge, in Chester county, Pa., who died at his residence near Brownback's church, on Saturday evening, the 7th of December, 1878, aged 52 years, 2 months, and 3 days. The deceased was a native of Flourtown, Montgomery county, Pa., where he was born October 4th, 1826, at which place, also, he spent his early years. After pursuing a course of classical and theological study, the latter mainly under the direction of the Rev. Jacob Helffenstein, D. D., of Germantown, Pa., he was licensed to preach the gospel by the Philadelphia Classis, which met at the Trappe, Montgomery county, Pa., in the Spring of 1852.

*Ref. Ch. Mess., Dec. 1878.

He was ordained to the work of the ministry, and installed pastor of the Davidson charge, in Davidson Co., N. C., by the North Carolina Classis, in the Spring of 1853. He remained in this charge two years, after which he removed north, and accepted a call from the Brownback's charge, in which he commenced his labors on the 24th of June, 1855, and continued pastor of the charge up to the time of his death, a period of a little over twenty-three years.

Mr. Sorber was a very acceptable preacher, an excellent pastor, and a devoted Christian. He was indefatigable in the work in which he was engaged, and successful in building up his congregations in the fear of the Lord. His general health was not over vigorous, being several times interrupted by sickness for a season, in the work to which he had consecrated his life, and entirely incapacitated for active duty during the last nine months of his earthly career. The disease which terminated his life was consumption of the throat. He suffered much, at times, but bore up under his sufferings with exemplary Christian fortitude and patience.

His widow and four children survive him. The eldest, a son, was licensed to preach the gospel by the Philadelphia Classis, at its annual meeting in June, 1878, and was subsequently ordained to the work of the ministry, and installed assistant pastor of the Brownback's charge, in which capacity he has since labored, with much acceptance to the people of the charge.

The deceased was greatly beloved by the members of his congregations and favorably known to the community generally, in which he spent the greater portion

of his ministerial life. This fact was evinced by the immense concourse of people who attended his funeral on the Thursday following his death, the church not being large enough to seat one-half of those present. It was an occasion of deep and solemn interest. Fourteen ministers were present—eleven of the Reformed Church, two of the Lutheran Church, and one of the Methodist Church.

After an anthem by the choir, and prayer by the writer of this article, at the house, the casket containing the remains of the deceased was borne in solemn procession to the church. The services there were opened with an invocation by the Rev. M. S. Rowland, which was followed with the announcement of a hymn, by the Rev. H. Mosser. The 90th Psalm, and the closing portion of the 15th chapter of 1st Corinthians, were then read by Rev. Dr. C. F. McCauley. The opening prayer was offered by the Rev. Dr. D. Van Horne. After the singing of a portion of the 17th Psalm, 2d part, announced by the Rev. Mr. Lee, the sermon was preached by the Rev. Dr. J. H. A. Bomberger, based on Colossians iv. 7: "A beloved brother, and a faithful minister and fellow servant of the Lord." This was followed with addresses by the Revs. L. Kryder Evans and J. B. Knipe. The closing prayer was offered by the Rev. Dr. B. Bausman. After the singing of a few stanzas of a hymn announced by the Rev. Mr. Barrows, the services were closed with the benediction by the Rev. Mr. Weaver. Besides those named as participating in the services, the Revs. Jacob Dahlman and A. S. Zerbe were present.

Considerable time was consumed in taking a final view of the corpse, of which privilege nearly one thousand persons availed themselves, at the close of which the remains of the deceased were deposited in a vault in the cemetery adjacent to the church, attended with the burial services usual on such occasions.

The deeply afflicted family share the sympathies of many, and are cordially commended to the grace and care of Him, who has promised to be a father to the fatherless and a husband to the widow. His brethren in the ministry are admonished by his death to continue faithful in the work entrusted to their care, even unto the end, so that they, too, when their work is done, may reap their glorious reward.

REV. WILLIAM HERR.

1848—1878.

This youthful minister—the son of Henry and Elizabeth Herr—was born in Allen county, Indiana, August 1st, 1848. He was consecrated to God in early infancy by his parents, through the ordinance of baptism, and subsequently brought up by them in the nurture and admonition of the Lord. After due instruction in the doctrines and duties of our holy religion, he was confirmed, on the 24th of May, 1863, by the Rev. Dr. J. H. Klein, then pastor of the First Reformed church, at Fort Wayne, Indiana. He soon afterwards moved with his parents to Crawford Co., Ohio, and there connected himself with the church at Galion. In 1868, he entered upon his studies preparatory to the ministry, at the institutions in Tiffin, Ohio, and graduated in 1872. In the same year also he lost his father by death.

In 1873, he entered the gospel ministry, as pastor of the Broken Sword charge, and labored with success in this field until 1877, when he accepted a call from the Second Marion charge, and was installed as pastor of the same on the 10th of June. He was married to Miss Emma Van Blon, of Tiffin, Ohio, on the 22nd of May, 1872. Four children were born unto them, two sons and two daughters, who are left in charge of their widowed mother, young in years and tender in bodily frame.

For some days previous to his death, our deceased brother had been afflicted with slight fevers. On the 8th of September he preached for the last time to two of his congregations. The following Tuesday he was confined to his bed with a malignant fever of a typhoid form. His physician and friends did not regard his case as dangerous or alarming, until two days before his death, of which, however, he himself seemed to have had some presentiment, when his aged and widowed mother and other friends were summoned to his bedside. Conscious of the approach of the messenger of death, he calmly and composedly committed his sorrowing wife and children, and his aged mother, into the hands of that God, who has promised to be a father to the fatherless and a husband to the widow.

The death of this brother took place at his residence in Prospect, Marion county, Ohio, on the 19th of September, 1878, at the age of 30 years, 1 month, and 18 days.

The funeral services were all observed so as to accord with the wishes he had previously expressed. The services at Prospect were held on Saturday, September 21st, and were conducted by Rev. Christian Wisner, of Upper Sandusky, Rev. D. Schroth, of Marion, and Rev. J. Vogt, of Delaware, Ohio. The sermon was preached in the English language by the first named, from Phil. 1 : 21—23.

At Galion his remains were received at the depot by a large delegation, and conveyed to his mother's residence. The final funeral services took place on Sunday afternoon. The pall-bearers were Revs. Dr. J. H.

Klein, of Galion; J. H. Stepler, of Lima; D. Schroth, of Marion; M. Heinze, of Delphos; E. D. Wettach, of Sulphur Springs, Ohio; and W. F. Marcus, a candidate for the ministry, of Louisville, Ky. The services at the house were conducted by the Rev. J. Winter, of Crestline. The sermon in the church, as requested by the deceased, was preached in the German language, by the Rev. Dr. J. H. Klein, also from Phil. 1: 21—23. The liturgical services were conducted by the Revs. D. Schroth, and J. Winter; those at Prospect having been conducted by Rev. N. B. Niesner, of that place.

Though permitted to labor only a few years in the gospel ministry, the deceased was esteemed by all with whom he became acquainted. A large delegation from his charge at Prospect accompanied his remains to Galion. At the latter place the church was thronged with eager hearers, desirous of paying their last respects to their beloved brother. The Master called him early, but he was ready for his departure. His last sermon was preached in the midst of much feebleness of body, from 1 Tim. iv. 8. As a minister in the Reformed Church and a co-presbyter in her judicatories, he was ever active, and universally esteemed and beloved. His early departure earnestly repeats the warning words: "Be ye also ready."*

*See Chris. World, October 3d, and Ref. Ch. Mess., October 9, 1878.

REV. GEORGE LEIDY.

1793—1879.

The Rev. George Leidy was a son of Jacob Leidy, for many years a prominent and efficient elder in the Indian Creek church, Franconia township, Montgomery county, Pa. He was born on the 7th day of November, 1793, and died on the morning of the 30th of May, 1879, at the age of 85 years, 6 months, and 23 days.

In infancy he was given to God in holy baptism, and piously trained by his Christian parents. In a brief account of his life and religious experience, prepared by himself, he attributes his early pious inclinations and desires largely to the influence of his sainted mother, who informed him some time after he had entered the holy ministry, that he was a child of prayer, and that she had devoted him to the gospel ministry, even before he was born.

At the age of seventeen, after attending the usual course of catechetical instruction, he was admitted to full membership in the Reformed Church by the rite of confirmation. At the time, he was the subject of deep and most earnest conviction, and it was only after long struggling, that he was enabled by the grace of God, under the teachings of the sixtieth question in the Heidelberg Catechism, to realize, that it is only by a true faith in Jesus Christ, the penitent sinner can become righteous before God, and to make a personal application of this

fundamental religious truth to his own individual case. The result in his experience, he describes as most precious and joyous, never to be forgotten even to the end of his long and eventful life. An earnest desire to make known the riches of the grace of God in Christ Jesus, which he himself had experienced, to perishing sinners, was soon thereafter awakened in his heart, which he found it impossible to suppress ; and hence, after a series of protracted struggles, he was led to consecrate himself to the work of the Christian ministry.

With a view of carrying out what he conceived to be the mission of his life, he commenced a course of study preparatory to the holy ministry in 1813, when in the twentieth year of his age, under the direction of his uncle, the Rev. Casper Wack, then pastor of the Reformed church at Germantown, Pa. The writer has frequently heard his preceptor speak of him, as an earnest and most diligent student, fully impressed with the vast importance and responsible nature of the office to which he aspired. His uncle was a sound theologian, a thorough scholar, a truly devoted Christian, and an earnest and successful preacher.

Mr. Leidy's course of study extended through five years, the first two of which were devoted mainly to preparatory studies, and the latter three to theology and kindred branches. The familiarity he evinced, especially, in the vigor of his manhood, with theological works, more particularly of the Reformation period, furnishes evidence of the thoroughness of his theological training. When about to enter upon the active duties of the ministry, his uncle endeavored to impress

upon him the necessity of thorough preparation for his pulpit efforts; whilst his pious aunt earnestly besought him not to neglect family visitation, and the duty of associating prayer with it, whenever circumstances permitted.

The Synod held in Carlisle, Pa., in September, 1818, on the motion of the Rev. Dr. William Hendel, appointed a committee, consisting of the Rev. Dr. F. L. Herman, Sen., Dr. S. Helffenstein, Sen., and F. W. Vandersloot, to examine Mr. Leidy, with authority, if found qualified, to license him to preach the gospel, until the next meeting of Synod. This committee attended to its duty, and licensed him as authorized.* The time intervening between his licensure and the next meeting of the Synod, which was held in Lancaster, Pa., in September, 1819, he spent with his brother-in-law, the Rev. Henry Gerhart, at Bedford, Pa., assisting him in the labors of his large and important field.

As his desire was to engage in missionary work, he declined several calls which had been extended him. At the Synod at Lancaster, he offered his services to the Church as a missionary. The Synod appointed a Committee on Missions, consisting of the Rev. Dr. L. Mayer, Jonathan Helffenstein, James R. Reily, and Frederick Rahausser, to whom Mr. Leidy was referred, with instructions, that, if he proved satisfactory to the committee, they should ordain him to the work of the ministry, and commission him as a missionary to the States of Virginia, North Carolina, South Carolina, Tennessee and Kentucky. This committee met at Shepherdstown,

*Syn. Min. 1818, pp. 18—19; also 1819, p. 14.

W. Va., shortly after the adjournment of Synod, and after an interview with Mr. Leidy, which proved satisfactory, ordained and commissioned him as a missionary, as authorized by Synod.*

He, soon after his ordination, entered upon the duties of the mission to which he had been appointed. He passed through Martinsburg and Winchester, and made his first stay at Woodstock, Va., where he labored for a short time among the congregations in that place and vicinity, preaching the gospel, catechising and confirming the young, and administering the sacrament of the Lord's Supper. The same kind of service, he subsequently rendered to congregations in Rockingham, Pendleton, Botetourt and Wythe counties, Va., and in Guilford, Orange, Randolph, Rowan, and Lincoln counties, North Carolina. After being indefatigably engaged for five and a half months in this kind of work, he found the weather in that warm climate becoming too severe for his physical constitution to endure. He was accordingly obliged to arrest his farther journey southward, and immediately returned northward, and took charge of the congregations in Woodstock, Va., and vicinity, from which he had received a call.

A full and interesting report of this missionary tour is incorporated in the report of the committee on Missions, covering about three pages in the Minutes of the Synod held in Hagerstown, Md, in 1820. It would occupy too much space to enter into particulars. In connection with his journeys, aggregating some two thousand miles, the result of his labors is summed up as

*Syn. Min., 1820, pp. 25-27.

follows: visited thirty congregations, baptized thirty children, confirmed eighty-four persons, and administered the holy communion to three hundred and sixty-two communicants.

He labored with varied success, for three years in the congregation at Woodstock and vicinity; and then removed to Westminster, Frederick, now Carroll county, Md., taking charge of the congregation in that place, and subsequently adding to it other congregations, including the one at Taneytown. His labors in this field extended through eight years.

His next field of labor was in Cumberland Valley, Pa. Here he spent five years, the first four of which he devoted to the church at Newville, and the latter year to the church at Sulphur Spring. It was whilst laboring in this last named congregation, that he entered into holy matrimony, with Miss Catharine Brechbill, the eldest daughter of Mr. Frederick Brechbill, of Boiling Springs, Cumberland county, Pa.

Shortly after his marriage in 1835, he removed to Bedford, Pa., taking charge of the congregations in Friend's Cove and at Schellsburg. After laboring in this field during a period of nine years, he returned to Cumberland county, Pa., and made his home in Carlisle. His health had become somewhat impaired. He, however, labored on still, as opportunities offered and his strength would admit. In this way, he for a time supplied different congregations in the vicinity, and likewise for a period of eight years preached regularly without compensation, to the poor at the Alms House, and, occasionally, also to the soldiers at the Garrison. It

was whilst engaged in these varied labors, that his wife, a most excellent woman, was stricken with paralysis, from which, after lingering through several years, she eventually died, after a ten years' sojourn in Carlisle.

He subsequently spent some time in the service of the Publication Board, in Eastern Pennsylvania, and was very successful in enlarging the subscription lists of its papers, especially of the "Kirchenzeitung." In connection with these labors, he also frequently preached for the brethren, whose charges he visited.

In 1866, he took up his abode in Norristown, Pa., where he continued to reside, in charge of his only child, a truly devoted daughter, until the time of his final release. He was by age and growing infirmity rendered unfit to serve a regular charge. Such, however, was his earnest and active nature, that he could not remain idle, but preached whenever an opportunity offered and as long as his strength would permit.

During the last few years of his life, he was wholly laid aside from active service, by multiplied infirmities. He had had previous attacks of paralysis, and it was the return of this disease, that at last ended his days. He died at a good old age, steadfastly affirming to the last, his unwavering trust and confidence in his Divine Redeemer, as a precious and all-sufficient Saviour. Thus has passed to his eternal rest, the oldest minister of the Reformed Church in the United States.

His funeral took place on Tuesday, the 3d of June. A large number of friends were present. The three ministers of the Reformed Church, residing in Norristown, and the writer, participated in the funeral ser-

vices, the whole being under the supervision of the Rev. Daniel Feete, who preached the sermon on the occasion. His remains were interred in the Montgomery Cemetery, Norristown, Pa. There may they abide in undisturbed peace until the great day of the general resurrection of the dead.*

*Rev. Dr. S. R. Fisher, in Ref. Ch. Mess., June 11, 1879.

REV. CHRISTIAN BERENTZ.

1794—1879.

This lingering patriarch of the hoary past, venerable in age and ripe with experience in the Christian ministry, was a native of Baltimore, Md., where he was born towards the close of the last century—1794 or '95. Of his parents, his childhood, and his early life and training, we have no information. Nor do we know where and under whom he prosecuted his classical and theological studies preparatory to the office and work of the ministry. He was licensed to preach the gospel by the Synod of the Reformed Church in the United States, during its annual meeting in Lebanon, Pa., commencing on the 27th of September, 1829. On the evening of Friday, October 2d, he was solemnly set apart and ordained to the work of the ministry, along with the Rev. Isaac Shellhammer—the Rev. Dr. J. C. Becker preaching the sermon on the occasion. The committee of ordination, however, was composed of the Revs. Geo. Wack, Jas. R. Reily, and Martin Brunner.*

Mr. Berentz, after being examined and licensed, was ordained on the strength of a call from Somerset county, as per record; but, from the minutes of 1830, it appears that he was immediately afterwards located at Johnstown, Cambria county, Pa. The call was probably from this place. In 1833, his charge was composed of four congregations, located in Cambria, Bedford, and Hunt-

*See Syn. Min., 1829, pp. 12 and 18; also Ref. Ch. Mess., April 16, 1879.

ingdon counties. In 1834, Stonerstown was added to his charge. He labored in this field till 1842, when he removed to Hillsboro', Highland county, Ohio. After remaining here only a few years, he went to Grandview, in the same State, where he continued to reside up to the time of his death. After locating at this place, so far as appears from the records, he had no regular pastoral charge, but preached occasionally, as he had opportunity to do so, and at different times made extensive missionary tours through different parts of the Western country.

On the 11th day of September, 1828, Mr. Berentz was married to Miss Harriet Oaks, of Somerset county, Pa., who is still living, together with ten children, only four of whom, however, could be present at his funeral.

Father Berentz calmly fell asleep in Jesus, at his residence in Grandview, Washington county, Ohio, on the 23d of March, 1879, being in the eighty-fifth year of his age. The funeral took place on the 25th of March. The services were conducted by the Rev. G. W. Athey, of a sister denomination, who preached a sermon on Num. xxiii. 10—"Let me die the death of the righteous, and let my last end be like his." A large and interested number of people were present and took part in the funeral solemnities.

The pilgrimage of the aged and venerable father, in Christ, is ended. He now rests from his labors, and his works do follow him. After all his toils and sufferings, his labors and efforts for the good of men, he has learned by blessed experience to appreciate the fact that "there remaineth a rest for the people of God"—a blissful "inheritance among the saints in light."

REV. JESSE HINES.

1806—1879.

This aged father in the ministry, whose history extends back nearly to the opening of the present century, was born in York, Pa., on the 2d day of November, 1806. Of his parents and family connections we have no definite knowledge, nor do we know whether he spent his childhood and early youth in the place of his nativity or not; nor are we informed in reference to the church connections of his parents. He was, however, baptized by the Rev. Dr. Cathcart, of the Presbyterian Church. His early life was probably spent in or near York—the place of his nativity, and, as his German name and subsequent history would indicate, in the bosom of the Reformed Church. In August, 1823, says the Rev. Dr. Leiter, he came to Ohio, and passed his later youth near the town of Canton, Starke county, in that State.

Having received a good common school education, he spent part of his time in teaching. During this period of his life he took no interest in the subject of religion; but, according to his own confession, read all the infidel works he could lay hold of, thinking thus to stifle the workings of the Divine Spirit in his heart. This seems to indicate the presence of divine grace, which, however, was not appreciated. At length, by the prayers and other salutary influences of his pious parents, he was

brought to serious reflection ; and, during an extensive awakening, the Lord brought him to a saving knowledge of the truth as it is in Jesus. He was subsequently, in May, 1842, received as a member of the Reformed Church by the Rev. George Schlosser. Soon after his union with the Church he felt himself called to the ministry, and commenced a course of study, preparatory to the sacred office, under the care and supervision of his pastor—the Rev. Mr. Schlosser. He was about thirty-nine years of age when he entered upon the office and work of the ministry, and exercised the sacred functions of his high calling about thirty-three years—the greater part of this time having been spent in the active duties of the pastoral office.

From the records in the case, we learn that he was licensed by the Sandusky Classis of the Synod of Ohio, in May, 1845, and afterwards ordained by the Classis of Columbiana, in June, 1846. His first charge appears to have been located in and around Reedsburg, in Wayne county, Ohio. Here he continued to labor up to 1855 or '56, when we find him living at Nankin, Ashland county, Ohio. Six years afterwards we find him at a place called Johnson's Corner, having charge of four congregations. In 1870, his residence is in Hiawatha, Kansas, then at Akron, Ohio, and finally again at Reedsburg, where he commenced his public ministry. It appears that for several years preceding his death, father Hines was not able to preach—at least not regularly, so as to serve a pastoral charge. The Church, however, had not lost her interest and importance to him. He loved Zion—the home of the devout and

faithful ones whom God had called into His kingdom and to His glory. Hence he is said to have taken a deep and abiding interest in her welfare ; and earnestly prayed and labored for her peace and prosperity.

Several interesting features in his character are noticed—namely his extraordinary memory, and his love for the sacred Scriptures. The former enabled him not only to treasure up all the rich and comforting lessons which he was taught by the word of God, but also to have a clear and extensive knowledge of the state of the Church, in which he stood and labored, and, thus, to be in a condition to pray intelligently for her prosperity, as well as to rejoice in her triumphs!

Father Hines, after faithfully serving his day and generation, died at his residence in Reedsburg, Wayne county, Ohio, January 29, 1879, aged seventy-two years, two months, and twenty-seven days.

His funeral took place on the 31st day of January, attended by a large and sympathizing assembly of people—the members of his charge, and other Christian friends, who came to show their tender regard and love for the departed shepherd. The Rev. T. J. Bacher preached the funeral discourse on the words : “If in this life only we have hope in Christ, we are of all men most miserable”—a text selected by the deceased himself, and skillfully handled by the preacher. A brief address was also delivered by the Rev. W. M. Andrews—the pastor of the place. The liturgical services were conducted by the Rev. C. M. Schaff, in which the Rev. Mr. Kieffer, of the Lutheran Church, and a minister of the United Brethren, also took part. The services were solemn,

appropriate, and interesting. The aged father sleeps in hope of a blessed resurrection. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."*

*See Ref. Ch. Mess., Feb. 19, 1879. Also letter of Rev. Dr. Leiter.

REV. HENRY HOFFMAN.

1814—1879.

Henry Hoffman was born in Chester county, Pa., July 7th, 1814. His parents were Henry Hoffman and his wife Elizabeth. Having grown up and reached the proper age, he was catechised and confirmed as a member of the Reformed Church by the late Rev. John C. Guldin, whose earnest preaching and faithful ministry no doubt contributed largely to the formation of his religious character. When already pretty far advanced in life, he commenced his studies preparatory to the office and work of the ministry in the literary and theological Institutions of the Reformed Church, then located at Mercersburg, Pa., completing his course in 1845. We remember him very distinctly as a modest, kind-hearted and humble youth, and a sincere christian. For some six or seven consecutive years he was a fellow-student and classmate of ours. In all that time he ever exemplified in his life and conduct the principles of that Divine religion which he professed. He was always at his place in the sanctuary, in the prayer hall, and at the social meeting. As he was faithful to his religious obligations, so also was he regular in the recitation room. He will ever be remembered with feelings of sincere pleasure by all his schoolmates—having left behind him a good record both as a student and as a christian.

After having finished his studies in 1845, he was

licensed to preach the gospel by the Classis of Lebanon; and, in the following year, ordained by the Westmoreland Classis, and settled as pastor of the Beaver or St. Petersburg charge, in Clarion county, Pa.* In this charge he labored from 1846, when his ministry commenced, to 1854 or '55, about nine years. In 1855, he was dismissed to the East Susquehanna Classis, having received and accepted a call from the Shamokin charge, in Northumberland county, Pa., a part of the field formerly served by the late Rev. Richard A. Fisher, of blessed memory.

In this charge, Mr. Hoffman remained only a few years—having, in 1858, removed to Berwick, in Columbia county, Pa., where he had charge of a number of congregations, scattered over a large territory and requiring a vast amount of labor. In this field Brother Hoffman labored only a few years, and for awhile he apparently served, also, a part at least of the Conyng-ham charge, of which he soon afterwards became the regular pastor. Here he labored earnestly and faithfully up to the year 1870, when he returned to Western Pennsylvania and became pastor of the Shannonsdale charge, in Clarion county. After spending among his people four or five years in pastoral activity, he, in 1875, received and accepted a call from the St. Petersville or Beaver charge, the first field of his early ministerial labors.† Here, where his youth and first efforts were consecrated to the service of his Master, he closed his ministry and finished his course on earth. He died

*Min. O. Syn., 1846.

†Ref. Ch. Mess., December 17th, 1879; also the Hausfreund.

in Monroeville, Clarion county, Pa., November 27th, 1879, aged 65 years, 4 months, and 20 days. His funeral took place on the 29th of November, at Monroeville, the place of his late residence. The Rev. W. C. B. Shulenberger preached the sermon on the solemn occasion. The Revs. J. M. Evans, J. J. Pennypacker, and J. B. Thompson were also present and took part in the exercises. The attendance was large, and all seemed to be deeply affected by the loss of their spiritual guide.

In the year 1848, Brother Hoffman was married to Miss Barbara A. Lutz, daughter of Mr. William Lutz, of Reading, Pa. They had six children—of whom three had preceded their father to the spirit world. Only two weeks before his own burial, a married daughter, in the bloom of youth, was laid to her rest in the grave. He, the fond parent, went twenty miles to be present at her funeral. The cold was intense; and, by his exposure, he contracted a severe cold, which brought on an affection of the kidneys, and terminated in his death six days after it set in. Sudden and unexpected was his departure; but so it was ordered by his Heavenly Father. He now resteth from his labors and sorrows—having finished his course with joy, and the ministry to which the Lord had called him.

Brother Hoffman was a man of excellent character—of simple and unpretending habits, modest, and retiring. He served his Master in simplicity and godly sincerity—looking for the recompense of the reward at the hands of Him whom he loved, and in whose service he stood. During a period of thirty and three years he ministered

at the altar—pleading in prayer for the people of his charge, and preaching unto them the unsearchable riches of Christ. Without any ostentation—free from pride and ambition—sincerely devoted to his blessed Lord—he sowed the good seed of the kingdom, in love and faith, leaving the results of his labors with Him who had called him to this blessed work. Sweetly came to him the voice of approval: “Well done, good and faithful servant: enter thou into the joy of thy Lord.”

With these beautiful words of approval and welcome from the lips of the Lord Jesus, we close our sketch of Brother Hoffman. It has been to us a very pleasant task to pay this humble tribute to the worth of one, who, during life, never sought the praise of men. His highest and only ambition was, in humility and with a noble self-sacrificing zeal and fidelity, to “finish his course, and the ministry which he had received of the Lord Jesus.” On the dear spot, where the good man sleeps, may a rich profusion of flowers ever bloom and shed their sweet fragrance over and around his humble grave!

REV. NICHOLAS E. GILDS.

1819—1879.

Mr. Gilds, it is supposed, was a native of Frederick county, Md. He was born on the 17th of April, in the year 1819. Where his childhood and early youth were spent, we have no means of ascertaining; nor do we know anything in reference to his early training, intellectual or moral. We first learned to know him as a citizen of Chambersburg, Pa. It was here, in all probability, that he received his earliest decided impressions of a religious kind, under the faithful ministry of the sainted Rev. Henry L. Rice. Here, also, he formed the resolution to devote himself and his talents to the service of the Lord in the work of the holy ministry, and, accordingly, repaired to Mercersburg to commence a course of study in Marshall College, located at that place.

After remaining here only a short time, he left the place and pursued his studies privately; but, under what circumstances, we cannot say. It is pretty certain, however, that his course was somewhat irregular and more or less interrupted, as he did not enter the ministry before the year 1850. Although we enjoyed the personal acquaintance of brother Gilds and esteemed him very highly—we prefer using, with slight exceptions and unimportant changes, a sketch of his life and labors prepared by one of his ministerial brethren—the Rev.

A. R. Kremer—who was intimately associated with him in his pastoral labors. We shall, also, avail ourselves of some additional facts furnished, in connection with this sketch, by the Rev. Dr. Fisher.*

Our acquaintance with Bro. Gilds, says Mr. Kremer, began about twenty years ago. During the greater part of this time our several fields of labor were adjoining, so that we frequently met, not only during Classical and Synodical meetings, but also at our parochial manses, and in the houses of mutual friends. He was a good ministerial neighbor, true to the golden rule, always careful of the good name of his ministerial brethren; and never, so far as we know, did he seek to detract from them any merit or reputation which they may have succeeded in winning. His piety was without cant or pretense. He was true to his Church, her doctrines, customs, and traditions, and obedient to her authority. He was a genial companion, had few enemies, perhaps none that remained such; and, no matter what the provocation might be, he forgave like a child, and harbored no ill-will toward any. To those, therefore, who knew him, his memory will be precious.

He was licensed by the Virginia Classis, in 1850. In the following year he was ordained pastor of the Carrollton charge, Carrollton county, Ohio, by the Columbiana Classis. He labored here during three years, when he became pastor of the Rimersburg charge, in Clarion county, and subsequently, 1856, of the St. Clairsville charge, in Bedford county, Pa., where he labored nine years. His next field of labor was the Ta-

*See Ref. Ch. Mess., March 19, 1879,

neytown, Maryland, charge, in which he remained two years, and then accepted a call to Mechanicstown, Md., in 1867. Here his pastoral relation continued nine years, up to 1876. For the last three years of his life he was not in the active duties of the ministry, but would preach when called upon, and assist his neighboring brethren, when desired. It was his expressed intention, for some time after his last resignation, to go into the regular work of the Church, as soon as the way would be open for him. But for about a year prior to his death, it seems, from what we have been informed, his health had been in a very precarious condition; that he had been suffering from a peculiar affection of the heart, which eminent physicians pronounced incurable—and which so suddenly ended his earthly career. It appears now that he had been keeping this matter a secret, or confided it to a very few only; and this fully accounts for his apparent unconcern of late in regard to renewing his labors in the ministry.

Our brother departed this life, at his residence in Mechanicsburg, Md., March 5th, 1879, at about eleven o'clock, P. M., aged 59 years, 10 months, and 18 days. His death was sudden. About nine o'clock, not feeling well, he went to his room for the purpose of retiring, and while preparing to do so, was stricken down by an attack of heart disease, and in less than two hours later breathed his last.

He left a wife, two sons and a daughter to mourn his early departure. He was an affectionate husband and father, to whom they were devotedly attached, and their sorrow is indeed great; but, at the same time, they have

also the blessed consolations of the Christian hope, inscribed by the holy apostle: "I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Let these words of divine inspiration, and the dying testimony of the beloved dead—whose mental and spiritual consciousness was retained to the last—be their consolation in time of sorrow.

The funeral services were held in the Lutheran Church (the Reformed Church being a mile from the town) on Saturday, the 8th of March; and, notwithstanding the rainy weather, the house was filled to its utmost capacity by former parishioners and friends of the honored dead. The Reformed ministers present were Revs. H. Wissler, O. E. Lake and A. R. Kremer. There were present also ministers of the Lutheran, Moravian and United Brethren Churches, who assisted in the services, the whole being under the general direction of Brother Wissler. The sermon was preached by the Rev. A. R. Kremer.

By this sudden death of a faithful servant in the Church, both ministers and people are again solemnly warned of the uncertain tenure of life in the present, dying world. How vain are all things earthly! And what madness to use them for any other purpose than as servants to aid us in attaining to those heights and glories which are not temporal, but spiritual, real, and eternal.

Mr. Gilds was all that he is represented to be in the

preceding sketch by his ministerial brother. He was earnest, active, and energetic in the prosecution of his work. His memory will be long and sacredly cherished by those of the Reformed Church to whom he ministered in holy things, as well as by his brethren in the ministry. He was an earnest and faithful laborer in the vineyard of the Lord. Many souls will be his—to shine as stars in the crown of his rejoicing!

REV. CHARLES LIENEKÆMPER.

1822—1879.

Mr. Lienekæmper was born in Iserlohn, Westphalia, Germany, August 10th, 1822. Of his parents, family connections, and early life, we have no knowledge. Growing up in the midst of the school facilities for which Germany is distinguished, we may assume that his mental and moral training was not wholly neglected. In 1848, he emigrated to America; and, soon after his arrival in this country, entered upon a course of study preparatory to the holy ministry in the literary and theological institutions of the Reformed Church, then located at Mercersburg, Pa.

After completing his literary and theological course, he was licensed to preach the gospel, in 1854, and, in 1855, ordained to the holy ministry by the St. John's Classis, Synod of Ohio, and installed as pastor of the Calcutta charge, in Columbiana county, Ohio.* In this field he labored about four years; when, in 1858 or '59, he removed to Medina, Wisconsin. After exercising his ministry here for about six years, he became pastor of some congregations in and around Lowell, Dodge county, in the same State, in 1865, and continued to labor in this field up to the year 1873; when he removed to Waukon, Allamakee county, Iowa. In this field he continued up to the time of his death. He departed this life, after much suffering, November 14th, 1879, aged 57 years, 3 months, and 4 days. The

*Min. O. Syn., 1855, pp. 20, 56.

brethren A. Kanne and J. H. C. Röntgen, of La Crosse, Wis., officiated on the occasion of his burial—the Rev. Schuette, of the Presbyterian Church, also taking part in the services.

Mr. Lienekæmper left a widow and eight children to mourn his early departure, bowing in humble submission to the mysterious will of Him who doeth all things well, and takes under His special care the widow and the orphans!

Brother Lienekæmper is represented as having been a pious and God-fearing man. He faithfully served, during a fourth of a century, his Divine Lord and Master. And, now, that the Lord has called him away from the field of ministerial labor and conflict on earth, as well as from severe and protracted sufferings, he enjoys that blessed rest which remaineth for the people of God. Brother Röntgen, to whom we are chiefly indebted for the facts in regard to the deceased, speaks thus favorably of his fellow-laborer in the kingdom of God: To the Lord, whom he knew in life, and who was his hope and his refuge, he remained faithful to his latest breath, when his spirit, engaged in prayer, passed over to the unseen and eternal world. A protracted illness gradually weakened his body, and, as his sufferings, especially during the last three months of his life, increased, his powers failed him. Weakened and reduced, as to his body, his spirit was strengthened; and, full of confidence, he expired with the utterance of the beautiful words: "Lord Jesus, I come unto Thee." Such was the end of this earnest and faithful minister of Jesus Christ. "Blessed are the dead which die in the Lord."

REV. GEORGE M. ALBRIGHT.

1829—1879.

This brother was born in Maytown, Lancaster county, Pa., April 3d, 1829. He was early consecrated to God in baptism, and, when yet a young man, was received into full membership in the Church by confirmation under the ministry of the sainted Rev. E. E. Hoffheins, then pastor at that place. His attention was early directed to the Christian ministry. Obstacles, however, which he could not overcome, prevented him from carrying out his purpose in that direction, until he attained the age of twenty-seven years. He then received private instructions from the Rev. Albert Helffenstein, Jr., during a period of three years; and he also spent three months subsequently at the Theological Seminary in Lancaster, Pa.

He was licensed to preach the Gospel by the Lancaster Classis of the Synod of the United States, on the 28th of February, 1861, and was subsequently ordained to the Christian ministry by the Tiffin Classis, Synod of Ohio, on the 16th of June, 1864, having received an appointment to a mission in Allen county, Ohio. He labored in this mission two years, and was then transferred to the Tarlton charge. In the latter place he continued three years, when he accepted a call from the charge at New Lisbon, Ohio. His pastorate at New Lisbon extended through a period of nearly ten years.

He then, in February, 1877, removed to the Wilton, Iowa, charge, continuing here until August, 1878, when he resigned, and returning to New Lisbon, Ohio, living privately in his own home near that place, until the time of his death.

His labors in the ministry present the following statistics : Baptized, 271 ; confirmed, 227 ; officiated at 151 funerals, and solemnized 105 marriages.

Brother Albright was united in marriage with Miss Lydia Knaub, of York county, Pa., on the 9th of November, 1851. He was the father of ten children, all of whom survive him. He died of pneumonia, on the 22d of February, 1879, at the age of 49 years, 10 months, and 19 days.

His funeral took place at Jacob's church, of the New Lisbon charge, on the 26th of February. The sermon was preached by the pastor, the Rev. H. Hilbish. Revs. J. J. Leberman, H. T. Spangler, J. B. Zumpe, and J. T. Hale, of the Reformed Church, and Rev. Mr. Marshall, of the Presbyterian Church, were present, some of them taking part in the services. Brother Albright preached his last sermon on the third Sunday before his death, in the church of the Rev. Mr. Marshall. One of his sons is in the Christian ministry. The bereaved family share largely in the sympathies of their friends, and of the ministry of the Reformed Church, who were acquainted with the departed brother.*

Brother Albright's ministerial course was comparatively short. It was, however, in no sense a failure. As far as we know, he was a good man, and a faithful

*Ref. Ch. Mess., March 19, 1879.

laborer in the vineyard of the Lord. Surely eighteen years of earnest effort in the service of the Church cannot remain without fruit. The blessing of the Lord is not always apparent at once, but frequently lingers, like the unformed fruit in the bud, only to break forth with greater force and beauty afterwards.

The son of the sainted father, who is left to continue the work of his honored parent, is one of the instrumentalities by which a mysterious Providence carries on the work apparently left unfinished. In the final ingathering it will doubtless appear, that, through the agency of his faithful son, whom he trained up for a successor, the father himself continued to bear fruit long after he had gone to his eternal rest, and to his blissful reward !

REV. CHARLES W. HOYMAN.

1834—1879.

Rev. C. W. Hoyman was born in Wellersburg, Somerset county, Pa., on the 4th of November, 1834. His parents were the Rev. John and Susan Hoyman, the former of whom died August 16th, 1867, in Prospect, Ohio, at which place his remains were also interred. At the early age of fourteen, the deceased was confirmed as a member of the Reformed church at Wellersburg, by the Rev. Benjamin Knepper, who continues the venerable and honored pastor of that charge. He early evinced a spirit of decided piety and led a devoted Christian life. Though he had been apprenticed to a secular calling in his early youth, yet he could not throw off his convictions of duty to devote himself to the Christian ministry. He was accordingly found appropriating his leisure moments to the study of religious works, access to which he obtained through his father's library.

At an early age he entered Heidelberg College, at Tiffin, Ohio, and graduated in the scientific course prescribed in that institution, in 1857. His theological studies, which he had commenced during his scientific course, and in part carried along with it, he pursued under the direction of Rev. Moses Kieffer, D. D., then Professor of Theology in the Theological Seminary at Tiffin. After graduating in the Seminary in 1858, he

was licensed to preach the gospel, and ordained to the work of the Christian ministry in the same year, as pastor of the Somerset, Ohio, charge.

He commenced his labors in his charge, on the 17th of April, 1858, and continued them until the 1st of November, 1877, a period of seventeen and a half years, when impaired health compelled him to resign. According to his own record, the field was small when he commenced his labors in it, embracing only one hundred and thirty-five members, and the Reformed Church was but little known outside of its own membership. The prospects for the future, as far as the human eye could see, were anything but encouraging, from the fact, that all other branches of the Christian Church represented in the same field, were so far in advance of our own in numerical strength and influence, as to leave but little room for hoping, that this small flock could ever become the leading branch of the Church in that section of country. After years of steady, earnest, and persistent work, however, the Reformed Church was no longer unknown, nor the smallest amongst the several tribes in that region, but had come to stand in the front rank amongst them.

At the close of his pastorate, the deceased brother was able to report his charge, as numbering 325 active members, and 318 baptized members, making a total membership of 643. The additions were not made by means foreign to the customs and doctrines of the Reformed Church, but nearly all were thoroughly instructed in the doctrines and duties of the Christian religion in the Catechetical class, before they were admitted

to confirmation. The growth was gradual, but permanent. The leading statistics of his labors are as follows : Baptized, 482 ; confirmed, 334 ; received on certificate and renewal of profession, 82 ; solemnized 148 marriages ; officiated at 229 funerals ; delivered 1,232 Catechetical lectures, and 594 on Bible subjects ; and preached 2,212 sermons. The benevolent contributions for outside purposes amounted to \$9,755, and for church buildings and repairs in the charge to \$14,250.

These statistics furnish abundant evidence of the active and efficient nature of his labors in the Christian ministry. The Reformed Church is largely indebted to him for the prominent position it now occupies in Perry county, Ohio. Nor did he cease his interest in the Church, or his efforts for her welfare, after he withdrew from the labors of the pastorate. He took up his spiritual home in the Church of the Cross, at Somerset, Ohio, which was built through his instrumentality. Here he labored as the teacher of the Bible class connected with the Sunday School, and in this sphere rendered important service. He also took an active part in the prayer meetings and other devotional services of the congregation.

In the midst of the preparations for the approaching Christmas festival, in which he was engaged along with others, he was stricken down with paralysis, on the morning of the 22d of December. He, however, had recovered somewhat from its effects, so that his friends entertained some hopes of his final restoration to health. When on Sunday morning, February 2d, the pastor with a number of friends assembled to administer the

holy communion, he seemed deeply moved, and to realize fully all that was passing before him, so that he was bathed in tears whilst the company present was engaged in singing some familiar hymns.

On the night of the 9th of February, he was again stricken with paralysis, which ended in his death on the following morning, February 10, 1879, at 7 o'clock, at the age of 44 years, 3 months, and 6 days. Thus has the life of another faithful servant of God been brought to a peaceful close! He leaves behind him to mourn his early departure, a wife and two children, a mother, three brothers, and six sisters, with many other friends. They are sustained, however, under their bereavement by the rich consolations of the gospel.

His funeral took place on Wednesday, the 12th of February. It was largely attended, considering the inclement state of the weather at the time. The services were conducted by members of the Lancaster Classis of the Ohio Synod. The pastor of the church at Somerset, Rev. M. Loucks, read an appropriate Scripture selection at the house, and was followed with prayer by the Rev. F. C. Yost. At the church, the sermon was preached by the Rev. J. Vogt, from Daniel xii. 3, "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Revs. J. W. Barber, J. Klingler, S. P. Mauger, and F. C. Yost, of the Reformed Church, Rev. Mr. Mitchell of the Methodist Episcopal Church, and Rev. Mr. Drake of the Lutheran Church, participated in the other services. The solemnities were deeply interesting and impressive, and

will be long remembered by all who had the mournful pleasure to be present.*

“When the soft dews of kindly sleep
My weary eyelids gently steep—
Be my last tho’t, how sweet to rest
For ever on my Saviour’s breast.”

*Ref. Ch., Mess., March 5, 1879; also obituary of Rev. M. Loucks in the Chris. World.

REV. S. NEVIN C. KESSLER.

1846—1879.

This young brother was the son of the late Rev. Christian R. Kessler, of blessed memory ; who, after laboring for one year in Virginia, was for a short time associated with the Rev. Dr. Bibighaus, in the pastorate of the Salem Reformed Church, in the city of Philadelphia. Subsequently he founded and became the honored and esteemed Principal of the Normal School in Allentown, Pa., which, since his death, in 1855, has been converted into Muhlenberg College. His grandfather was the Rev. Dr. John S. Kessler, for some time associated with his son in the Normal School, at Allentown, where he also died in 1864. Both the father and son were eminent scholars, and very able and successful teachers, as well as popular preachers of the gospel of Christ.

The subject of this sketch, S. Nevin C. Kessler, was born in Philadelphia, April the 7th, 1846, and, after his father's death, was left in the sole care of his mother, still living at Allentown, Pa., at the age of eight or nine years. His early life was a somewhat checkered one. While yet a youth he was favored with good educational facilities, and evinced a special aptness for the acquisition of knowledge. His progress was rapid and solid. Sometime afterwards he taught a public school, became a pupil at the Naval Academy, and, sub-

sequently, a soldier in the Union Army during our civil war. At the close of this national conflict, he came to Mercersburg, Pa., and commenced a course of study in Mercersburg College, then under the presidency of the Rev. Dr. T. G. Apple, who also confirmed him, as a member of the congregation connected with the institution. After remaining there for some time, he transferred his relation to Heidelberg College at Tiffin, Ohio, where he graduated in 1867, and entered the Theological Seminary located at that place. In 1868, he left the institution, and was licensed and ordained to the work of the ministry by the Tiffin Classis, Synod of Ohio. For a short time he served the charge at Liberty Centre, Ohio. In 1869, he accepted a call from the Mulberry congregation in Clinton county, Indiana, of which he continued to be the popular pastor until the close of his life, serving it faithfully, and with much acceptance and success.*

In the month of November, 1869, he was married to Miss Jennie Hull, daughter of the Rev. J. H. Hull, of the Methodist Episcopal Church.

Mr. Kessler was a young man of excellent natural endowments, and of fair scientific and theological attainments. He was talented, kindhearted, genial, and possessed of superior social qualities, with a wonderful facility in forming new acquaintances and making friends of those, whom he chanced to meet. His mind and heart were at an early period brought under strict discipline and highly cultivated. Those who were personally acquainted with him and heard him preach, also accord to him more

*See Ref. Ch. Mess., May 7, 1879—obituary by the Rev. Dr. S. R. Fisher.

than ordinary pulpit abilities. His power lay, apparently, in the direction of the popular and the agreeable in his style of speaking. He accordingly drew large audiences, and never failed to rivet their attention. As a pastor, he was popular and successful, especially among the younger portion of his flock, over whom he exercised a most remarkable influence. He also possessed and displayed great energy of character, and unwonted persistence in his work. In the somewhat extravagant eulogy pronounced on him by his Lutheran colleague, at his burial, it is said that "he preached over two thousand sermons, travelled more than fifty (?) thousand miles, attended nearly three hundred funerals, and solemnized as many marriages. He literally died in the harness." Mr. Kessler's death occurred at his residence in Mulberry, Indiana, on Tuesday evening, April 15th, at the age of 33 years and 8 days.

His funeral, which was largely attended, took place on Thursday morning following his death. His remains were buried in the cemetery attached to the church at Mulberry. The Rev. Dr. J. H. Kline, of Galion, Ohio, his Lutheran colleague, the Rev. J. J. Kurtz, and the Rev. S. F. Hershey, of Denver, Indiana, addressed the immense audience present in the English language, and the Rev. L. Praikschatz, of Terre Haute, Indiana, in the German language. Nineteen ministers were present—all of them personal friends of the deceased. Thus, early, and in the midst of great usefulness, did our young brother pass away, leaving a youthful family and many other kind friends to mourn his departure. May the God of all grace be present with, and sustain the bereaved ones in their severe and irreparable loss!

REV. JACOB SECHLER.*

1806—1880.

The subject of this memoir was born in Turbut tp., Northumberland Co., Pa., on the 18th day of March, in the year of our Lord 1806. His parents came of an honorable stock. They were both born in Montgomery county, were eminently pious and respectable, and were firm and devoted members of the Reformed faith. His father was a farmer by occupation, and the son was brought up to hard work; and, from his childhood until he was apprenticed to a trade, was lovingly obedient to his parents, and readily assisted his father in tilling the soil. In his infancy he was consecrated to the Lord in holy baptism; and, at the age of eighteen years, he renewed the solemn promises and vows made in his name at his baptism, publicly professed his Saviour before men, and became a full member of the Reformed Church. Previous to his confirmation, he attended a full course of catechetical instruction, and, under the religious teachings thus received, he became fully conscious of his sins and miseries. Moreover, he says, "the instructions I received from the catechism enabled me to lay hold of Christ by faith—by faith in the Son of God, I realized my adoption into the family of God."

*This sketch, slightly changed and abbreviated, was prepared by the Rev. John Ault, who soon followed his friend to the unseen world. See Mess., August 4th 1880; also May 26th, obituary by Rev. Dr. Fisher.

It appears that while he was yet a mere boy, and long before his public union with the Church, he already felt himself called to the work of the Christian ministry. Like unto Samuel of old, it seems the voice of the Lord came to him in childhood; and, like him, also, he readily answered—"Here am I."

At a certain age he learned the carpenter trade, and during several years, followed that occupation. But it appears that the strong inclinations of his heart towards the gospel ministry gave him constant unrest, and although various conflicting difficulties confronted him, he at once relinquished his trade, and went forward by the grace of God, to qualify himself for his holy calling. He was about twenty-five years of age when he became an assistant teacher in the Reisterstown Academy, Baltimore county, Md. While engaged in teaching there, he, at the same time, pursued his studies during a period of three years. At the end of this time, being now twenty-eight years of age, he entered the Reformed Theological Seminary at York, Pa. He remained in that institution something less than a year, and then, on account of what seemed to him proper and justifiable reasons, he left there and entered the Theological Seminary at Gettysburg. Here he prosecuted his studies satisfactorily and happily for almost one year and a half. He was diligent in his studies, and the all-controlling motive and prospect of preaching the gospel of Christ continually animated and sustained him in his pursuits.

The Rev. Samuel Gutelius was at this time pastor of the Hanover charge. His health failing him in the winter of 1837, he invited Mr. Sechler to become his assist-

ant. He accepted the invitation and served in this capacity four months. In the month of June of the same year, Mr. Gutelius' enfeebled state of health necessitated him to resign the charge, and having a high opinion of the abilities of his assistant, he anxiously urged him to become his successor. But, entertaining serious doubts as to his qualification for the position, he seemed reluctant, at first, to accept the offer. After persistent and persuasive arguments, however, on the part of the retiring minister, and urgent solicitations on the part of the members of the charge, he yielded his objections and became willing to undertake the work and service set before him, in the name and for the glory of our common Lord and Master, Jesus Christ.

He accordingly accepted the call and was licensed and ordained by Zion's Classis, and installed as pastor over the charge, in the same month. With a laudable spirit of meekness, but with a firm trust in the abiding presence and grace of Almighty God, he entered upon the work of his field, and labored zealously and patiently in it during a period of twenty-two consecutive years. The charge consisted, at the time, of five congregations, but there were other points, also, where he frequently preached, and where, in the course of time, congregations were organized, and houses of worship built. At the expiration of the afore-mentioned term of years, the charge was divided into two separate fields, to each of which one or two other congregations were added. He immediately received a call from that portion which was then called Littlestown charge, now Christ Church, and accordingly accepted. He preached his farewell ser-

mon in the Hanover and Lischey's churches on Feb. 27th, 1859. A new parsonage was built in Littlestown that same spring, into which he moved. Under his ministry Sunday Schools were established throughout the region of his whole field. He labored in this new charge faithfully and successfully during a period of seven and a half years. Besides the four churches of his charge, he also supplied, during several years, the Silver Run Church, in Carroll county, Md. In the year 1860, he also organized the Littlestown congregation. The people of this pastoral field yet hold him in grateful and affectionate remembrance, and his earnest labors will long continue to bear fruit to the glory of God. Owing, however, to various concurrent circumstances, he felt constrained to resign. At this time, in the summer of 1866, the Hanover charge was again divided, the town congregation being constituted a charge in itself. The county churches, as now organized, received the name of Manheim charge. They immediately extended a call to brother Sechler, and after prayerful deliberation he believed it to be his duty to accept. He preached his farewell sermons in the churches of the Littlestown charge, in October of the same year, and soon after moved to Hanover, and entered upon the labors of his new field on Nov. 1st. Here he remained steadfastly and industriously toiling in the work of the Divine Master up to the time of his death. He preached his last sermon on Sunday, Aug. 10th, 1879. From that time forward he steadily declined, though he was enabled until within several months of the time of his death, to minister, at his home, in some minor matters

to the wants of his people. His last ministerial act was the baptism of a child, on the 26th day of April, 1880. On the day previous he performed a marriage ceremony.

Christ Church, a short distance below Littlestown, and Lischey's church, several miles below Hanover, were both parts of the Hanover charge when he first entered upon the work of his ministry, and, after the several divisions of that charge, he served both these churches in their respective fields. Christ Church he served almost thirty consecutive years, and of Lischey's Church he was pastor thirty-six years. His whole ministerial career embraces a period of forty-three years, and these years of toil and duty, of trials and pleasures, of perplexities and hopes, he spent in the same district of country, and properly speaking, among the same people. Such a long pastorate in the same community is itself an indisputable evidence of his popularity, and affords a sure testimony to his peculiar abilities and eminent pastoral qualifications. In the meantime he had various invitations and inducements from other fields, but his work was so constantly blessed with an abundance of good fruit that he could never conscientiously see his way clear to accept a call from any other locality.

The following statistical table will enable us to form some estimate of the large amount of work done by him, and of the encouraging results that flowed therefrom, to the benefit of the Church, and the glory of God. He preached 6,051 times; baptized 2,349 persons, of whom 57 were adults; confirmed 1,728; administered communion 424 times; buried 1,336; united in marriage 1,165 couples; gave the holy communion,

in the aggregate, to 43,567 people; collected monies for benevolent purposes \$4,112.

Brother Sechler, although not noted generally for distinguished learning, was nevertheless an edifying and successful preacher. In a letter written to his son in the ministry, a few years ago, he expresses in one sentence a large amount of wholesome advice on this subject, which it were well for ministers generally to study and solemnly lay to heart. He says: "John, your success in the ministry does not depend so much upon learning as upon godliness, meekness, and patience." His preaching was fervent, kind, evangelical, full of unction, and characterized throughout by affectionate appeals. Many of his sermons contained a warmth and impressiveness which greatly moved and affected his hearers.

He was remarkably prompt and punctual in all his official duties. He would permit no obstacle, unless it was a dispensation of Providence, to hinder him from meeting his appointments and fulfilling his promises. He was of a modest and timid disposition, and this latter characteristic sometimes gave courage and boldness to troublesome members in his churches, who, taking advantage of his meekness, managed to bring upon him sore trials. He had a very tender and sensitive heart, and therefore actions of unkindness, imposition, or savoring of persecution, frequently brought deep grief to his heart and tears to his eyes. Yet, notwithstanding his sensitiveness, he possessed, likewise, in a remarkable degree, that noble and rare Christian virtue—*patience*. In reference to this he writes to his son: "A haughty and

impatient spirit destroys your influence for good in the Church. My son, pray the Lord earnestly to give you grace to endure patiently the trials and vexations which will meet you in the Church." The principal secret of his success in the ministry lay, no doubt, chiefly in his earnestness and disinterested zeal. He had a warm love for souls, and his constant aim was to win sinners to Christ and build up the Christian Church.

In the year 1838, about one year after he began his public ministry, he was united in marriage to Miss Anna Harmony, of Franklin county, Pa. This union was blessed with ten children ; six of whom, two sons and four daughters, with the mother, survive. One of his sons, following in the footsteps of his father, is laboring in the service of God as a minister of the gospel of Christ, and is the popular pastor of Böehm's church, Montgomery county, Pa.

As to his personal appearance, Mr. Sechler was a man of medium height. His frame was slender and erect. He had a mild, pleasant and benevolent countenance. His keen, penetrating eye was expressive of earnest, anxious thought. He generally spoke with a smile on his features, and, in private conversation, as also in the social circle, he was a communicative and entertaining companion. He was to a high degree a man of precision and order, and observed great regularity in all his ministerial duties, as well as his business transactions. He was extensively known through many of the southern counties of Pennsylvania, and throughout some of the northern counties of Maryland. And we presume it would be impossible at this time to find any one among

his wide circle of acquaintances unwilling to praise him. He was sincerely loved while living, and now when he is dead, the memory of his name and pious deeds are like sweet fragrance and precious ointment to many hundreds of households. "The memory of the just is blessed," and we hesitate not to believe that *his* will be cherished with sincere veneration in this section of country for many years to come. Kind, modest, unobtrusive, peaceable, tender-hearted, and humble, he was a teacher by example as well as by precept; "an epistle known and read of all men." In an extraordinary manner he exemplified the Christian graces in his everyday life.

Seven months prior to his death, a complication of diseases necessitated him to cease his public ministrations. With the hope, however, that a favorable change would again take place, he did not resign his charge until last Good Friday. From that day forward his maladies grew rapidly worse, and he was almost continually confined to his bed. He was abundantly sustained in his last days by the "glorious gospel of the blessed God," which he had so long and so faithfully preached to others. Under the soothing and consolatory presence and influence of the Holy Ghost, with the prospects of heaven now clear and glorious to him beyond conception, patience had her perfect work. While on a visit to him several weeks before his death, we expressed the hope that a change for the better would occur, and that he might yet be spared many years. A significantly tranquil smile lighted up his features as he slowly shook his head and calmly exclaimed, "No, there is no such

hope—my time is nearly over—my work is done—and I am fully resigned to the will of the Lord—He knows what is best.”

He died, surrounded by his family and friends, on Monday, the 10th of May, 1880, aged 74 years, 4 months, and 22 days. The funeral took place on the following Thursday. Fourteen ministers were in attendance. The order of service was mainly under the direction of the Rev. William K. Zieber, D. D. Revs. Aaron Spangler and R. R. Smith, of York, Reuben Rahouser, of Dallastown, A. F. Laury, of Jefferson, J. C. Koller, of Hanover, and John Ault, of Littlestown, acted as pall-bearers. The day of the funeral manifested in an unmistakable manner how sincerely this man of God was beloved by his people and by the community in general. Already early in the day, large throngs of people gathered from the surrounding country, and the citizens of Hanover gave multiplied evidence of uncommon affection and sympathy. The opening services in the church, after an appropriate and solemn dirge sung by the choir, were conducted by Dr. Zieber, after which a prayer was offered by Rev. John Ault. A hymn was announced by Rev. Mr. Alleman. The English sermon was preached by Rev. W. F. Colliflower, from Rev. xiv. 13, followed by a German discourse by Rev. Daniel Gring. Rev. Dr. Hauer, a Lutheran minister, and co-laborer with brother Sechler, then paid a strong and just tribute to the memory of the deceased, in a short address. Rev. Aaron Spangler offered the concluding prayer. During the services the body rested in front of the altar ; and, now, after a final view of the quiet form

and pale features, amid tender exhibitions of love on the part of the family and a multitude of Christian friends, his remains were borne to Mt. Olivet Cemetery, near Hanover, and consigned to their resting-place.

There the devoted minister and good man now sleeps sweetly among the sainted dead, awaiting the resurrection of the body, and the life everlasting in the world to come.

PROF. EDMUND A. LUDWIG, D. P.

18 —1880.

We have no personal knowledge of Dr. Ludwig's life and character. For a brief notice of him we are dependent on others. The following facts are furnished by a lady acquaintance of the family, who seems to be familiar with the Doctor's life and character. Among other things she says :* He was a native of Switzerland, and belonged to a family in which the Christian ministry has been represented for a number of generations. His father was for many years pastor of the Cathedral Church in the city of Bern, and his brothers also were pastors of churches in some of the Cantons of Switzerland. He received a liberal education and obtained the title of Doctor of Philosophy from one of the universities in Europe.

His mother had early consecrated him to the ministry. He, however, engaged in other pursuits of a literary nature in his native country, and in the course of time, participating in political matters, became, like many others, involved in difficulties with the Government, so that he was obliged to take refuge to this country for safety. He here devoted himself to teaching, and was, at the time of the breaking out of the late civil war, Professor of Languages at Washington College,

*Ref. Ch. Mess., August 18, 1880—obituary by Rev. Dr. Fisher.

Lexington, Va., then presided over by George Junkin, D. D. He also came North at the time Dr. Junkin severed his connection with that institution. He was here engaged at different places either in teaching or as editor.

A desire to serve the Lord in the Christian ministry, to which work his mother had consecrated him, having been, through special circumstances, awakened in his bosom, he applied to the East Pennsylvania Classis for license to preach the gospel in 1868, and, after a careful examination, his application was granted. Two years later he was transferred as a licentiate to the East Susquehanna Classis. Failing to secure a call from a charge, though eminently qualified by education and devoted piety to preach the gospel, he, after a few years, removed to Erie, Pa., where he spent the remainder of his days in teaching and as organist, for the purpose of obtaining a livelihood for himself and family.

Those who were intimately acquainted with him, have always spoken of him as a most excellent man, being not only an eminent scholar and a proficient organist, but also a truly humble and devoted Christian. This character is also accorded him, in the funeral notices which have appeared in the Erie papers. A very large concourse of people were present at his funeral, evincing the love borne him and the esteem in which he was held, by the citizens of the place. The services were conducted by the Rev. Solon Cobb, of whose church the deceased was a member.

As Dr. Ludwig had been organist in the Hebrew Church for the past few years, its pastor, the Rev. A.

R. Levi, was also present at his funeral, and delivered an address in the German language, which is published in full in the German paper, entitled "Zuschauer am Eric." Whilst, of course, there is no recognition of Christianity in the address, it embodies a handsome tribute to the memory of the deceased, dwelling upon the excellency of his character, and abounding in passages of touching eloquence and of the deepest pathos. He closes with the following poetical quotation, by way of apostrophe to the deceased :

"Fahr' denn wohl, du trauter unserer Seele,
Eingewiegt von unsern Segnungen !
Schlummere ruhig in der Grabeshöhle,
Schlummere ruhig bis auf Wiedersehn."

REV. FREDERICK WALK.

1811—1880.

Father Walk was a native of Franklin county, Pa. Our acquaintance with him commenced in the year 1841 or '42.* He, at that time, resided at Mercersburg, Pa., and attended the literary institutions located there, with a view to preparing himself for the Christian ministry, to which his earnest Christian heart aspired. From some cause or other, with which we are not acquainted, he, after a time, intermitted his studies; and then devoted himself to special colporteur and mission work, in which he was actively engaged for several years. He subsequently removed to the vicinity of Chambersburg and then into the town itself, where he resided until he, along with the other citizens of the town, were ruthlessly burnt out by the Confederate army, July 30th, 1864. Whilst engaged here, at first at farming and then at other secular pursuits, including the practice of an electrician, for the support of his family, he did not lose sight of his favorite mission work.

After the burning of Chambersburg, he removed to Carlisle, Pa., where he engaged for a few years in pursuits similar to those, which had last occupied his attention at Chambersburg. He then transferred his residence and the sphere of his labors to Philadelphia. The colporteur and mission work still engaged a large por-

*Rev. Dr. Fisher in Ref. Ch. Mess., Nov. 3, 1880.

tion of his time and attention, in which he was encouraged and partially sustained by one of the Presbyterian associations in this city.

In the course of his mission labors, he found quite a number of Germans in one of the neighboring towns in New Jersey. Having some knowledge of the German language, he was enabled to talk with them, and also to address them publicly in their own tongue. After a time, they became interested in religious matters, and desired to be organized into a congregation and to have him placed over them as their pastor. As they were mainly members of the Reformed Church, they addressed a petition to the Philadelphia Classis, expressing their wishes to this effect. After inquiring into the particulars connected with the case, the Classis licensed him early in the summer of 1874, to preach the gospel, and subsequently, after the congregation had been regularly organized, ordained him to the work of the ministry and placed him over the congregation as its pastor. He labored here for some time, not without success, and then resigned the charge of the congregation, which subsequently passed into a sister denomination.

Apart from this short pastorate, he had not been engaged in the direct work of the ministry. He, however, still continued his mission labors as his strength from time to time would permit, even until the time of his death.

Mr. Walk died, at his residence in the city of Philadelphia, on Sunday night, the 24th of October, 1880, at the age of 69 years, two months, and 22 days. His death was quite sudden, having only fifteen minutes

previously conversed freely with his family, though he had been suffering more or less from debility for the last three years. His death was peaceful and happy.

The funeral services were held at the house, on Wednesday afternoon, the 27th of October. They were under the charge of the Rev. Dr. Mutchmore, pastor of the Alexander Presbyterian Church, of which the family of the deceased are members. They were opened with the singing of a hymn, and prayer by the Rev. James I. Good. The Scripture selections appropriate to such an occasion were then read by the Rev. Mr. Graham. The writer of this article gave a historical sketch of the deceased, accompanied by a brief reference to his Christian character, and was followed in an address by the Rev. Dr. Mutchmore, who also closed the services with prayer and the apostolic benediction.

On the following day, his remains were conveyed to Chambersburg, Pa., the friends of the deceased at Lancaster, Harrisburg, and Carlisle, showing their respect to his memory, by meeting those in charge of his remains as they passed through these places. They were interred in the cemetery attached to the Falling Spring Presbyterian church, at which time an appropriate address was delivered by the Rev. Dr. James F. Kennedy. There may they rest peacefully until the great resurrection of all the just!

The deceased brother was an earnest Christian. This was evinced by his regular attendance on religious worship and the zeal with which he prosecuted his mission work. In the family, however, where the best tests of an earnest Christian character are to be found, the

evidence in this direction was marked. But few families have been privileged, by the grace of God, to furnish to the Church and the world, so many earnest well-trained Christian workers, in various spheres, as was his. This is his own and his now widowed companion's best living testimony of the beneficial influence of their earnest Christian character. He is now reaping his eternal reward, and his family and friends are sustained under their affliction, by the strongest consolatory considerations the gospel affords.

We can freely add to the above, our own testimony to the earnest Christian character of the deceased. We knew him well, and sustained towards both him and his estimable family the relation of an intimate friend. We spent many a pleasant, and, as we trust, profitable hour in his humble home while a student at Mercersburg. We shall never forget the unfeigned piety, and tender solicitude of the happy parents for the proper Christian training of their precious little ones. We have often had occasion, during our public ministry, to employ the example of this humble and unpretending family in illustration of the power and far-reaching influence of faithful family training. Long will the sweet fragrance of family piety and parental solicitude continue to linger around the members of that favored household.

REV. GEO. CHRISTIAN EICHENBERG.

1816—1880.

This brother was a foreigner—a German—by birth and education. He was the son of John Peter and Wilhelmina Eichenberg, residents of Rinteln, Kur-Hesse, Germany, where the subject of this sketch was born, Dec. 25th, 1816. He was early consecrated to God in holy baptism, and subsequently confirmed as a member of the Reformed Church. He usually wrote his name, C. G. Eichenberg, and not in its correct form, as given above; and, under this reversed order, it uniformly appears upon the printed Minutes of Synod. His classical and theological studies he prosecuted in the old country, but at what place, we are not able to say.

In 1844, when a little over twenty-seven years of age, he emigrated to this country; and in the following year, 1845, he was licensed to preach the gospel by the Classis of East Pennsylvania.* For three successive years, subsequent to his licensure, according to a rule then holding in reference to foreigners, he preached as a licentiate, having charge of the Plainfield congregation, for the first year, and then of another church in connection with this, in the northern portion of Northampton county, Pa. In 1848,† he was ordained to the gospel ministry, and, for two years longer, continued to have

*Syn. Min., 1845, p. 25. †See Min. 1848, p. 22, for his ordination.

charge of this field, when, in 1850, he became pastor of the Weissport charge in Carbon county, Pa. In this second field he continued his pastoral labors in regular connection with the Reformed Church, for the space of thirteen years, up to 1863; when, getting into difficulties with the Classis, he was suspended from the functions of the ministry, and remained ever afterwards in this isolated condition. He, however, continued his ministrations in a part of his former charge, up to the time of his death, which, after much suffering, occurred June 12th, 1880, at the age of 63 years, 5 months, and 17 days.

His burial took place on the 16th of June, following, in the cemetery of St. Peter's Church, in Mahoning Valley, Schuylkill county, Pa.,—one of the churches which he still continued to serve. There were present three ministers of the Reformed Church, and two of the Lutheran. The Rev. E. A. Bauer, pastor of the Lutheran Church, by request of the deceased, made an address at the house, and the Rev. J. E. Freeman, of the Reformed Church, officiated at the church. His discourse was based on a part of 1 Tim. iii. 14—15. Other brethren also took part in the funeral solemnities.*

Mr. Eichenberg was married to Miss Mary Ann Achenbach, of Plainfield, Pa., June 24th, 1848, by the Rev. Mr. Harpel. The fruit of this union was one child, which, however, died in early infancy—leaving the mother alone to mourn the departure of her companion.

*We are indebted to the Rev. J. E. Freeman for the facts connected with the death and burial of brother Eichenberg.

Mr. Eichenberg was a man of good natural endowments and thorough culture. Of his pulpit abilities, we cannot speak from personal experience. He was, however, esteemed an able, and, in his own way, a successful preacher. Unfortunately, he was very passionate—of a violent and imperious temper, harsh and unsparing in his treatment of others, and, hence, exposed to many and sore trials. Proceeding from bad to worse, and becoming desperate, he was cited to appear before an ecclesiastical court for trial, and, after giving the Classis an endless amount of trouble, was finally deposed from the office and functions of the Christian ministry, and thus left to the mercy of God. His case furnishes another sad warning to the ministers of Christ—a solemn admonition to watchfulness and prayer, lest they enter into temptation.

REV. JOHN H. SYKES.

1834—1880.

Mr. Sykes was a foreigner by birth, a native of Yorshire, England, the son of William and Mary Sykes, residents of Barnsley, where the subject of this sketch was born, Nov. 5th, 1834. Having acquired a common school education, he was employed, when only fourteen years old, in the office of Argus & Bailey, brokers, in his native place, and remained in their service until he was twenty-one years of age. Soon after this he emigrated to America, arriving in this country on the 18th of June, 1856. Later in the summer of the same year, he was examined and approved by the Superintendent of common schools, in Northampton county, Pa., where he taught two successive terms, first at Kreidersville, and then at Seigfried's Bridge.

His religious life dates back to his early youth. Having been a child of Christian parents, he grew up under the hallowed and elevating influences of a religious home, and, in due time, became a stated worshiper, with the family, in the Church of England. After his arrival in this country, he attended the preaching of the late Rev. Dr. J. C. Becker, under whose earnest and efficient ministry, his religious life and character were still further developed, and his doctrinal views somewhat modified, so that, finding himself perfectly at home in his present spiritual surroundings, he fully identified himself with the Reformed Church.

In the spring of 1858, he appeared with his pastor, the Rev. Dr. Becker, before the Classis of East Penna., and requested to be taken under its care as a candidate for the holy ministry. We had the pleasure of being appointed by the Classis to confer with the young brother, with a view to ascertain his motives and to open the way for his reception, as requested. This interview proved highly satisfactory, and the young brother was accordingly taken under the care of Classis, and advised to enter at once upon a course of study, preparatory to the sacred office, in the Allentown Seminary, then under the care of the Rev. Wm. R. Hofford, A. M. He remained in connection with this school about two years, and while pursuing his studies, gave evidence of marked ability, and of unusual energy and application. Limited in his funds, he taught part of the time, yet maintained a very high standing in all the classes, and left a good record both as student and teacher.*

Immediately after severing his connection with the Seminary, he took charge of the Allentown High School, Sept. 1st, 1860, and continued in this responsible position for about three years, up to the autumn of 1863, when he transferred his residence and sphere of labor to Easton, Pa., having, as we shall see, become Principal of the Easton High School, which place he held, with honor and success, for the space of two years. In the summer of 1865, he established and for some time conducted a select English and classical school, at Bethlehem, Pa. But before we proceed in our history of

*Letter of Rev. Wm. R. Hofford, Nov. 19, 1880.

Brother Sykes, as connected with educational interests, we must turn back a few years, and relate some important events which had in the meantime transpired in his busy and stirring life.

In the year 1862, Mr. Sykes, having been sufficiently long in this country, took the oath of allegiance, and thus became a naturalized citizen of the United States. He took a deep interest in our civil war, and at one time enlisted as a volunteer in the Union Army. This step, however, did not prevent him from keeping steadily in view the high and holy cause to which he had consecrated his young and earnest life.

On the 14th day of March, 1863, Mr. Sykes was married to Miss Fayette M. Stofflet, from near Seigfried's Bridge, Northampton county. The ceremony was performed by the Rev. Dr. Kessler. Thus united, they lived together happily for the term of seventeen years. They were blessed with six children, three sons and three daughters, who, together with their widowed mother, remain to mourn the untimely death of a loving husband and a kind and indulgent father.

From these mingled scenes of domestic bliss and keenest sorrow, we now turn in our narrative to the public life and ministerial activity of our sainted brother.

Having, as before observed, completed his theological course, and severed his connection with the Allentown High School, Mr. Sykes was licensed to preach the gospel, by the Classis of East Pennsylvania, in the spring of 1863. In the same, or early in the following year, he took charge of the Reformed Church, in

the borough of South Easton, and was accordingly ordained and installed as pastor of the same, May 28th, 1864, by a committee of the East Pennsylvania Classis.* During his pastorate in South Easton, Brother Sykes, as already stated, was also in charge of the Easton High School, as its Principal. He continued in this his first field of ministerial labor about two years, when, in the spring of 1866, he was called to what is known as the Somerset charge, in Somerset county, Pa., which he served with his wonted zeal and fidelity, until the autumn of 1867. He was then for about a year engaged in teaching in "Westmoreland College," located at Mt. Pleasant, Westmoreland county, Pa. In the month of September or October, 1868, he removed to Martinsburg, Blair county, Pa., having accepted a call from that charge. He continued his pastoral labors in this field about five years, in the meantime rendering some assistance as teacher in the "Juniata Collegiate Institute," located in that place, and ably presided over by Prof. Lucian Cort.

Having received and accepted a call from the Woodcock Valley charge, in Huntingdon county, Pa., he was installed as pastor of the same on the 17th day of December, 1873. He served this charge faithfully and with success up to March, 1877, when he was called to Greencastle, in Franklin county, Pa., where he continued to labor with great acceptance, for the space of three years and eight months, when he was unexpectedly called to his long home.

Brother Sykes's death was very sudden. He had

*Syn. Min. 1864, pp. 20, 91.

preached twice on Sunday, the 7th of November, in the Church at Greencastle. His last two sermons were from the texts—Isaiah lxiv. 6-8, and Rev. xxii. 3-5; both singularly appropriate subjects for the close of an earnest and faithful ministry. On Tuesday afternoon, succeeding his last Lord's day labors, elder Snively called to see him, and took him along home with him, where he remained for the night. Mr. Snively says he ate a moderate supper, and retired to his night's rest in cheerful spirits. The next morning they called him, but there was no response. On entering his chamber, they found him in an unconscious state. On this sad discovery, they immediately sent to Greencastle for a physician, and for Mrs. Sykes; but it was of no avail. He could not be rallied, and expired about 9 o'clock of the same day—that is, on the morning of Wednesday, Nov. 10, 1880, aged 46 years and 5 days.

His funeral took place on the following Saturday, November 13th, in Greencastle, and was attended by a large concourse of people, notwithstanding the inclemency of the weather. There were present twelve ministers of the Reformed Church, and four or five of other denominations. The Rev. J. Spangler Kiefler, of Hagerstown, Md., preached a beautiful and consoling funeral discourse from Psa. xxiii. 4. Other brethren, present, took part in the solemnities of this mournful occasion, manifesting a due appreciation of the sad bereavement to the family of the deceased, and deeply sympathizing with them in their sudden and irreparable loss.* Lone and

*For the facts relating to the closing scenes in the life of the deceased, as well as for the account of his labors in Western and Central Pennsylvania, we are indebted to the kindness of the Rev. John A. Peters, of Lancaster, Pa.

desolate is their once cheerful and happy home ; but the dear one, whom they so much miss, "sleeps in Jesus" and is at rest !

In person, Mr. Sykes was rather below the medium height, with regular features and fair complexion, slightly inclined to the florid ; his general expression was mild and pleasant ; his forehead remarkably high, massive, and intellectual ; his voice was strong and clear ; his utterance distinct, full, and ringing. We always regarded him as an exceptionally interesting and impressive speaker. His manner in the pulpit was pleasing—his delivery calm and deliberate. His vernacular tongue he spoke with great fluency and force, and with a singular felicity, beauty, and pertinency of expression. Taken altogether, Mr. Sykes was one of the very best of our younger preachers ; and he would, no doubt, in later life, have attained an enviable reputation as a public speaker, and taken his place in the front ranks of our Reformed ministry, had his life been spared.

Although a native of England, Mr. Sykes had so far mastered the German language that he occasionally officiated in the same, and was able to use it pretty freely in private conversation. His example should be seriously taken to heart and followed by our native-born Germans, who not unfrequently fail to acquire the free and facile use of this rich and beautiful language in its classic purity. We heartily commend the example of brother Sykes for imitation to all our youthful candidates for the holy ministry.

The private character of the deceased was unexceptionable. He was endowed with rare personal gifts—

had a loving, kind, and feeling heart, and an amiable disposition. His social qualities were of the highest order. He was friendly towards every one, and clever even to a fault. In the family circle, especially, and amidst the charming scenes of home life, his amiable disposition and cheerful spirits appeared to their greatest advantage. He was a fond and faithful husband, a kind and indulgent father, and a staunch and warm-hearted friend and associate. Long and tenderly will he be remembered by those who enjoyed the pleasure of his acquaintance. Especially will his memory be sacredly embalmed in the hearts of his family—his estimable wife and loving children, who were his joy and treasure.

“Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit—that they may rest from their labors, and their works do follow them.”

REV. JOHN AULT.

1836—1880.

The following sketch is from the pen of Prof. Jos. Henry Dubbs, D. D., and is given, as originally prepared, with only a few verbal alterations.*

The death of the Rev. John Ault, in the midst of a career of extraordinary usefulness, is an event that is deserving of special commemoration. We are, of course, aware that he has been called to go up higher; that the world upon which he has entered is the real world, while ours is the changeable and evanescent; but at the same time, it is but natural that we should mourn over his early departure, and that we should seek to gather and preserve a few memories of his life and labors.

The Rev. John Ault was born at Annville, Lebanon county, Pa., on the 1st of April, 1836, and was baptized in infancy by the Rev. Henry Wagner. His parents were William Ault and his wife Elizabeth, whose maiden name was Black. The present writer has frequently heard him say that he was equally of German and of Irish descent; and it really seemed as though in him the best qualities of these two nations had been exquisitely blended; for to the warm-hearted enthusiasm of his mother's people he united German patience and unremitting labor.

During his whole life Brother Ault felt especially

*See Ref. Ch. Mess., August 11, 1880.

grateful to the Rev. Dr. F. W. Kremer, of Lebanon, who confirmed him, and first discovered in him those talents which rendered him so eminently suited to the work of the ministry. Under the advice of his pastor, he, in 1853, entered the Freshman class of Franklin and Marshall College, where he took a full course and graduated with honor, in 1857. At this period he passed through a struggle of which but few of his friends had the slightest conception. As his early death has once more illustrated the truth that all the glory of man is as the flower of the field, it cannot be wrong to say that in his case the flower was exceedingly beautiful. Indeed, his personal appearance and manners were so attractive that he was everywhere a welcome guest, and the world sought in many ways to win him for her own. The struggle was short but decisive. When he determined to study for the ministry it required no small sacrifice of personal inclinations, but it was made without reservation. From that time he felt that he belonged entirely to the service of the Saviour, and nothing could ever tempt him to wander from the chosen path.

Mr. Ault, in 1857, entered the Theological Seminary at Mercersburg, where he remained one year. He was licensed in 1858 by the Classis of Lebanon, and was subsequently received by the Classis of Zion and ordained pastor of the Trindle Spring charge in Cumberland county. Here, on the 29th of July, 1859, he was united in matrimony to Miss Isabella Wagner, who still lives to mourn his loss. In 1859, he accepted a call to the churches at Loudon and St. Thomas, in

Franklin county, which he continued to serve until 1863. It was here that his extraordinary abilities as pastor, began to be generally recognized. He labored incessantly, and during his brief pastorate, added one hundred and thirty-five members to the Church. In 1863, Mr. Ault removed to Mechanicsburg, Cumberland county, where he remained for ten years. This was the charge which had many years before been almost ruined by the Rev. John Weinbrenner, when he founded the so-called "Church of God." In a published discourse, delivered on the tenth anniversary of his pastorate, Mr. Ault says, with reference to the time when he first came to Mechanicsburg: "The charge was then composed of four congregations, viz: Trindle Spring, Peace Church, Churchtown and Filey's. These four congregations at that time contained, unitedly, one hundred and ten communicant members. There were only about forty-five communicant members in both the Peace and Trindle churches combined; and this then constituted the entire membership on which it was possible to rely in this neighborhood." With fifteen of these members Mr. Ault organized a congregation in Mechanicsburg, and in 1864 built a church. This church was soon found to be too small, and in 1868 it was considerably enlarged. The building cost upwards of \$12,000, of which all but \$3,000 was contributed by the congregation itself. At the end of ten years it was found that the church at Mechanicsburg had given to various church purposes not less than \$19,000, and that the membership had increased from fifteen to two hundred and fifty.

In 1873 Brother Ault accepted a call from the charge which he occupied until his death, consisting of four churches (Christ church, Littlestown, St. Luke's, and St. James'), all in Adams county. It was an important field which for various reasons had suffered greatly; and it was at the earnest solicitations of several neighboring ministers that he undertook the task of cultivating it. We have not the statistics of his labors in this charge, but we know that in five years he added over five hundred members. The old Christ church (called "Kreutz Kirche" in our early annals) entirely remodeled its church building; St. James' church was also rebuilt. The church at Littlestown had been organized in 1860, but it had grown slowly, and its building was not completed until 1872. At the late pastor's first communion in 1873, there were but twenty-nine communicants; five years later the writer assisted him at a communion when the number of communicants was two hundred and twenty-six. The church being, as usual, found too small, was extended nineteen feet, and was otherwise remodeled. In this way the congregations increased in membership, daily becoming more prosperous, but at the same time more laborious. Several efforts were made to divide the charge; but they failed, for reasons which we do not deem it necessary to rehearse; and thus the weight grew heavier until at last it crushed the faithful pastor.

It is difficult to enumerate the special reasons for the extraordinary success which attended the labors of our departed brother. As a man his manners were agreeable. He possessed a certain indefinable personal

magnetism which drew men to him, and assured them, that it would be safe to follow wherever he might lead. Nor were they mistaken in believing that in accepting him as their pastor, they and their households were securing a faithful friend, who would do all in his power to promote their spiritual and temporal interests. He bore his people in his heart, and whatever he did, he was constantly thinking of them. Thus, for instance, he says, in writing to an intimate friend, about a month before his death: "We had Classis here in May, as you are no doubt aware, and enjoyed a delightful meeting. Barring a few trifling exceptions, everything passed off very pleasantly and encouragingly. The attendance at all the services was uncommonly large. Indeed, I have scarcely ever seen such continuously fine attendance either at Classis or Synod. You may be sure I felt good on it; and, on Sunday following the adjournment, I gave my people hearty praise, as they well deserved."

A pastor who could write thus concerning his people would naturally feel the keenest pleasure in their society. Hence, though he annually made more than six hundred pastoral visits, every one of them was a source of pleasure to himself, as well as a blessing to the family which he visited.

As a preacher, Mr. Ault was exceedingly earnest and solemn. He had but little time to devote to the arts of rhetoric, but the people understood him and heard him gladly. At every service his eye was quick to discover the absent members of the flock, and he wasted no time before going forth to gather them.

Mr. Ault was in no sense fanatical. He had no love for new doctrines or for new methods. His great ingatherings were not the result of special seasons of extraordinary excitement, but rather the fruit of earnest, faithful, unremitting labor.

As may be well supposed, Mr. Ault had but little time for literary employments; yet even in this respect he was not idle. He was a frequent correspondent of various periodicals, and many of our readers will remember his numerous practical articles under the signature of "John." He also published a number of pamphlets, devoted principally to the history of his churches. He used to say: "I must teach my people to respect themselves, in order that others may respect them."

There can be no doubt but that our brother was worn out by the excess of labor which he imposed upon himself. He had several warnings that his strength was failing, but seems not to have fully appreciated their meaning. His active spirit could take no rest, and at last, like the sword of Damascus, it cut through its perishable sheath.

Our brother's final illness lasted about ten days. The disease was pronounced typhoid fever, which in his debilitated condition, his system was unable to resist. He remained conscious almost to the end; and on the day of his death, he prayed most earnestly for his beloved congregations, as well as for his wife and the five dear children whom the Lord had given him. He died on Monday, July 26th, 1880, aged 44 years, 3 months, and 26 days.

On Thursday, July 29th, we committed his remains to their final resting-place. The following ministers of the Reformed Church were present, and either took part in the services or acted as pall-bearers: Revs. J. A. Peters, J. O. Miller, J. W. Santee, W. K. Zieber, A. R. Kremer, Wm. Rupp, J. H. Dubbs, W. R. H. Deatrich, P. A. Long, W. E. Krebs, W. D. Lefevre, and S. F. Laury. Five ministers of other denominations were also in attendance.

The chief part of the funeral services were held in the church at Littlestown. A suitable funeral sermon was preached by Rev. John A. Peters, of Lancaster, after which addresses were delivered by Rev. Drs. W. K. Zieber and J. H. Dubbs. The remains of the departed were then taken to Christ church, where the burial service was read by the Rev. Dr. J. O. Miller. Here the tomb will occupy a prominent position near the church-door, where it will be seen every Lord's day by hundreds of worshipers who will gratefully remember him who at first led their feet into the path of peace.

We mourn the loss of our beloved brother. "The strong staff" is, indeed, broken, and "the beautiful rod." But we are also glad to know that he has been raised to a higher sphere, where the seeds which he strewed will bring him an abundant harvest. While, therefore, we say with streaming eyes, "Thy will be done!" we also add the glorious doxology, "Thine is the kingdom, and the power, and the glory forever!"

REV. JOHN M. CLEMENS.

1838—1880.

The death of this young brother in the ministry furnishes another illustration of the mystery of Divine Providence. He had carefully prepared himself for the responsible duties of the Christian ministry ; and, after having sustained a satisfactory examination, was admitted to the sacred office. He was called to labor successively in two pastoral charges, with no more than ordinary success. One of these charges was quite extensive, and had a large and influential membership. He remained in this field of labor only a few years, without any very marked or extra success, and then removed to a second charge, where, owing to certain circumstances connected with the same, he was apparently no more successful than in his former field. Still, however, his earnest and faithful labors produced a reasonable share of fruit, and cannot, therefore, be said to have proved a failure, and we may rest assured that the good seed sown, subsequently sprung up and bore abundant fruit to the praise of God's glorious grace.

After patiently toiling in this way, with comparatively little to cheer him in his arduous work, he received a call from a third field of labor—that in which he spent the remainder of his earnest life and ministry. Here the Lord more signally blessed his labors, and thus cheered his heart and strengthened his hands, by per-

mitting him to see more extensive and immediate results flowing from his efforts to build up the Church of Christ. Many precious souls were gathered by him into the fold of the good Shepherd. The Lord granted him an abundant harvest of spiritual fruits to cheer and encourage him. But, behold, the mystery of God's dealings with His servants! No sooner had he witnessed the singular goodness of the Lord in the abundant results of his efforts, than the hand of death was laid upon him.

Sickness invaded the once happy home circle. The head of the family was stricken down. Everything that could be done for his recovery, was assiduously attended to by fond hearts and loving hands. All the available medical skill was called into requisition; but all in vain. The disease continued to make steady progress, and its sad work approached ever nearer to its fatal termination. The young brother's life was slowly but surely ebbing away, until even the eye of affection could no longer see any hope or sign of recovery. At last the fatal day appeared, and death put an end to a valuable and useful life. But we will let another relate the history of this youthful brother in the ministry of reconciliation. The writer says :*

The late Rev. John M. Clemens, the son of John and Elizabeth Clemens, was born in the beautiful little town of New Berlin, Union county, Pa., on the 27th of January, A. D., 1838. In early infancy his parents dedicated him to the Lord in holy baptism, which was

*See obituary by the Rev. E. D. Miller, in Ref. Ch. Mess., Nov. 10th, 1880.

administered by the late Rev. Jost Henry Fries. At the proper age, after having been duly instructed in the doctrines and duties of our holy religion by Rev. A. B. Caspar, he was confirmed and received into the full communion of Christ's Church, and became an active member of the Reformed congregation at New Berlin.

From the time of his confirmation, Brother Clemens felt himself drawn toward the holy ministry, and, at length, fully determined to prepare himself for the sacred office. With this purpose in view, he went to the Institutions at Lancaster in the year 1860, where he studied between four and five years. After his collegiate course at Lancaster, he studied theology proper, at our Mission House near Sheboygan, Wisconsin. Having completed his studies here, he was licensed to preach the gospel by the Sheboygan Classis, October 20th, 1866, and came East in response to a call from the Littlestown charge in Adams county, Pa., where he was ordained and installed as pastor by a committee of Zion's Classis. He served the Littlestown charge about three years, then accepted a call from St. Clair, Schuylkill county, Pa., where he labored until the 28th of August, 1871, at which time he left St. Clair and removed to Conyngham, the charge in which he ended his comparatively short but earnest work for the Lord. He continued his ministerial work until the 25th of June, when his sickness—abscess of the liver—commenced, which terminated in death on the 11th of Sept., 1880, at 3.25 P. M. Without a struggle, he calmly fell asleep in Jesus, aged 42 years, 7 months, and 14 days.

About the year 1864, brother Clemens was joined in holy matrimony with Miss Lizzie B. Titus, with whom he lived to the end of his days. This union was blessed with five children, one of whom preceded the father into the eternal world. The widow, and four promising children, two sons and two daughters, remain to mourn, with his aged parents and other friends, his early departure.

As a husband and father, he was kind and affectionate, always deeply concerned for the welfare of his family. As a minister and pastor, he was successful in all his charges ; and especially so, in the Conyngham charge, where the fruits of his work are apparent, and furnish satisfactory evidence of his faithful and untiring work in the vineyard of the Lord.

Brother Clemens' private record furnishes the following statistics : Aside from his regular Lord's day services and catechetical instructions, he solemnized 228 marriages, baptized 677 persons, and confirmed 774. Of this number 610 were confirmed in the Conyngham charge. He also officiated at 343 funerals. Thus did our brother end his work in the Lord among a people, by whom he was appreciated and beloved ; and "Though dead, he yet speaketh," and "His works do follow him."

MEMORIALS AND ANNALS.

We have, with great care and honesty of purpose, collected and arranged in chronological order, brief notices of *all* such ministers, and applicants for the ministry, as are mentioned in the earlier minutes of Synod, but are no longer in connection with the Church, and of whose fate, in many cases, we have no certain information. Some of them, we know, have long since passed beyond the present world and are at rest, while others have left the Church of their fathers, and become identified with other religious bodies. Their history, as far as known, is often exceedingly strange and interesting, and, for its own sake, worthy of preservation, while often serving also to fill up and supply missing links in the local history of the Church. For these reasons we have here brought together these scattered notices down to the year 1840, when the last of this class of persons entered upon the office and work of the ministry. Later instances of a similar nature will come in more appropriately in a future volume. Sketches of this particular class of persons are here presented, not only to account for the earlier appearance of their names on the Minutes, and their subsequent disappearance, but also to gratify the curiosity and aid the investigations of such as may hereafter wish to trace up and examine more particularly these interesting and instructive records of the past. Some few of the sketches may not, indeed, appear so relevant to the subject proposed, and yet they serve very materially to complete and illustrate the past history of the Church. And even the exceptional instances of failure—the case of those who made shipwreck of their faith—may serve as warnings along the public highway

of the Church, and bear witness both to her watchfulness and her keen spiritual sagacity in detecting those unworthy few, and excluding them from her communion. The Church ought not to be burdened with the faults, nor held responsible for the imperfections of those unworthy subjects, who, notwithstanding their profession, were never recognized as her servants, or, if perchance they found their way into the fold of the good Shepherd, were soon detected and summarily dealt with by the authorities of the Church.

DR. GEORGE DE BENEVILLE.

17 —1792.

We might, without any breach of charity, omit giving an account of Mr. De Beneville, as it is very doubtful whether he ever belonged properly to the ranks of the clergy. Our reason for inserting a brief notice of him among our Annals and Memorials is that his life affords us a glimpse into the singular religious state of the times in which he lived. His case is a peculiar one.

George De Beneville, a French nobleman, gay, worldly, and devoted to pleasure, residing for a time at the English Court, as the story runs, lived in splendor and indulged to the full extent of his wishes in the gaities and frivolities of high life. Being suddenly taken sick, in consequence of his excessive indulgence in pleasure, he became seriously impressed, and prayed for forgiveness; and, at the same time, vowed that, if spared, he would lead a new life and devote himself to the preaching of the gospel. On recovering from his sickness, he returned to his native country, and, in connection with another person, commenced preaching to the people. Both were arrested for their irregular proceeding and sentenced to death—he, in consequence of his noble descent, to be decapitated, the other to be hung. Subsequently De Beneville was pardoned on condition of for-

ever leaving his native country. He came to America and settled near Germantown, Pa., on a farm of his own. In obedience to his vow, he now commenced preaching, again, in the land of his adoption. His ministry was exercised in that region of country lying between Reading and Philadelphia.

He was connected, tradition tells us, with the Keims (De Keims?) and Bertolets, whose descendants still continue to reside in that section of country. He died in 1792, and is buried on his own farm near Germantown, Philadelphia. The venerable Dr. Samuel Helffenstein, in the *Reformed Messenger*, January 16, 1861, says that he had a personal knowledge of Mr. De Beneville, that he well remembered him, when a boy of thirteen or fourteen years of age, as living on his own plantation about two miles from Germantown, on the road leading from Philadelphia to Milestown—his house being on the right hand side of the road, going out from the city. He says that he thought him to be a very pious and devout Christian, and that serious people were in the habit of visiting him for religious conversation and counsel. He was not, however, considered altogether sound in his religious views, especially as regards his sentiments on the doctrine of future rewards and punishments. Dr. Helffenstein thinks, that, in all probability, he was a physician, as he frequently heard him called Doctor.

Whether Mr. De Beneville was ever a regularly ordained preacher is doubtful, and whether he even stood in connection with the Reformed Church, at all, is not certainly known. As a French Protestant he would most likely be Reformed. He was, however, at no time a member of Synod. The most likely supposition is, that he was one of those well-disposed but self-constituted lay-preachers, who, in that strange and unsettled period of our Church's history, occasionally made their appearance in public and tried to render themselves useful in the best way they could. Their proceedings were of

course irregular ; and the question, whether their operations were more beneficial or injurious to the cause of Christ, depends very much on the personal *character* of the men, and, on the means which they employed in prosecuting their evangelistic work.

Dr. Helffenstein, who thought well of his piety, says very decidedly "that he was not a German Reformed minister, nor in connection with any other ecclesiastical body." This, however, *may* be a mistake, as the Doctor was then very young, and church affairs were in a very disorganized state. His history is a curious one, full of romance, and well worthy of being preserved in this connection. Dr. De Beneville was in all probability tainted with restorationism. He has been claimed as one of the early champions of universalism (*Ency. Relig. Know.*, p. 1137), but see *Ref. Ch. Mess.*, January 2d and 16th, 1861.

REV. JOHN CHRISTIAN WILMS.

1738—1802.

The name of this aged father is written in three different ways. Wilhelms, probably, was the original ; but, in the early minutes of Synod, it is written Whilms. The name, as above given, seems to be an abbreviated form of the original, and is the one by which he was popularly known ; and it is so found also on his tombstone. The following sketch, with slight changes and additions, is furnished by the Rev. D. C. Tobias, in *Ref. Ch. Mess.*, May 14, 1879.

In gathering the scattered fragments of the unwritten history of the Bethany charge, in Lancaster county, Pa., I made inquiry of some of the oldest members, when father Henry Apple, who is not far from ninety years of age, informed me that a certain Mr. Wilms had once been pastor at Brickerville (Zion's church), and that he well remembered him. Subsequently I happened to

meet with a lady member of the Bethany church, nearly eighty years of age, who, while speaking of the various pastorates in the Bethany charge, remarked that one of our aged ministers was buried in the grave-yard connected with that church. After looking round for some time, and reading the many defaced and time-worn epitaphs, that still mark the resting-places of God's chosen ones, we at last came across the tomb of Mr. Wilms. His wife lies buried to the left of him, and their daughter rests at her side. The inscription on his tombstone reads as follows :

“Hier ruhet der Leichnam des verstorbenen Johan Christian Wilms, Reformirter Prediger; geboren den 3. Tag April, im Jahr Unseres Herrn, 1738; ist gestorben den 8. März, 1802; so dasz er sein ganzes Alter gebracht hat auf 63 Jahre, 10 Monate, und 8 Tage.”—His age, however, should be given as 63 years, 11 months, and 5 days—the inscription being at fault. This is followed by a suitable stanza from an old German hymn.

The duration of father Wilms's pastorate in the charge, adds brother Tobias, is not known. He may have been there quite a time. The conclusion that we arrived at, is, that his pastorate must have commenced the latter part of the last century, and continued to the end of his life. In a private communication, the same brother says: “In gathering up the fragments of the unwritten history of the Bethany charge, I was brought to a halt in 1790. Rev. Anthony Hantz left the charge in the above year and removed to Germantown (Harrisburg?), and for a long time no clue could be found to bridge over the chasm between 1790 and 1803, when Rev. Faber came and took charge of the congregations. This clue, however, was obtained in the fact that Rev. Wilms was pastor here just about that time. I have not been able to ascertain the precise date of his coming, but it must have been soon after Mr. Hantz left, in

1790." This conjecture is substantially correct. The same may also be inferred from what is said by the Rev. D. W. Gerhard, in his history of the New Holland charge, who speaks of Mr. Wilms—Wilhelms—as laboring in that region in 1798. The conjecture of these brethren is corroborated by the Synodical records. From these we learn that Mr. Whilms—for so his name is written—preached in Cocalico and other places in Lancaster county, Pa., in 1793, very likely at an *earlier* period already, and was requested to come before Synod for examination (Syn. Min., 1793, p. 10). Failing to comply with this request, and having in the meanwhile performed ministerial acts without Synodical authority, and possibly in direct violation of Synod's instruction, his name was dropped in 1794, and the congregations *censured* for keeping him (Syn. Min., 1794, p. 12).

The probability is, that, being now set adrift, he continued his ministrations among the people of his charge in an irregular and independent way. This circumstance will account, in part at least, for the hiatus or break in the history of the successive pastorates in that unfortunate parish, as the name of the charge was no doubt dropped, for the time being, from the minutes of Synod. We have deemed it proper to give so full an account of this particular case, in order to supply a lost link in the local history of our Church in Lancaster county. So far as the records go, we have no evidence that Mr. Wilms was ever in full and regular connection with the Synod of the Reformed Church in this country. He appears to have been received in some way, probably on probation, and, failing to sustain the same, his name was erased from the Church records—an evidence of the jealous care which the Fathers of the Church exercised over the character of her ministry.

REV. JACOB GUTH.

From the silence of the public records in the case, it would seem that Mr. Guth was probably never a minister in regular connection with the Reformed Church of this country. He was, however, a candidate for holy orders. A regular call from some congregations in Schuylkill county, Pa., with a request for his ordination, was presented to Synod in 1801. (See Min., p. 29.) He was referred to a special committee for examination, which, it seems, was to meet in October of the same year. He, however, failed to put in an appearance (Min. 1802, p. 37). No reason is given for his absence; and his name does not again occur in connection with the minutes of Synod.

REV. MR. KROLL.

Application for the licensure and ordination of Mr. Kroll was made in 1810. The Synod, for certain reasons, refused to grant this request; but, in the way of trial, he received permission to labor as catechist, for one year. (Min., p. 49). In the Fall of 1811, his license as catechist was revoked on account of his irregular habits (Min., p. 51). By this summary action the Synod wisely declined any further responsibility in the case. Mr. Kroll was at this time living in Luzerne county, Pa. He subsequently came to Schuylkill county, and preached in an independent way in and around Pottsville—residing in the meantime at Orwigsburg, Pa. We very well remember him, as coming to Pottsville regularly in an old-fashioned gig, in the years 1836—1838, enfeebled with age and stoop-shouldered. The discriminative caution of the Synod was fully justified by the future of Mr. Kroll's life. He died probably about this time, 1838—'39. The little school-house in Pottsville, in which he was accustomed to hold divine service, has since been replaced by the magnificent public-school building in the western part of the borough.

REV. MR. STÆGE.

Mr. Stæge was proposed for holy orders in 1816, and referred to a committee for examination (Min., p. 74). The following year, 1817, the committee reported rather unfavorably. It was, however, resolved that he be licensed in case he makes up his mind to become a travelling preacher or missionary, according to a custom then in vogue. Assenting to this proposal, he received license during the continuance of the sessions of Synod (Min., 1817, pp. 6, 11). His name, however, does not afterwards appear again on the records of the Church. He probably proved a failure, and thus justified the hesitancy of the Fathers in granting him the desired license, unconditionally, as requested.

MR. KALKREITER.

This youthful candidate for the ministry was proposed and recommended to Synod for examination, by the Rev. J. Henry Fries, and referred to a committee consisting of the Revs. Geistweit, Hiester, and Philip Mayer. This committee subsequently reported, that, in theological knowledge, Mr. Kalkreiter was very defective, and not at all qualified to expound the sacred scriptures. They were, therefore, of the opinion that the young brother should pursue his studies at least one year more with some ordained minister in his neighborhood (Min., 1819, pp. 17, 20). It does not appear from the records that Mr. Kalkreiter ever made application again, as his name is not afterwards found in the minutes of Synod.

REV. WILLIAM AMDYKE.

Application for Mr. Amdyke's examination and ordination was made to Synod in 1821 (Min., p. 20). He was referred to the East Pennsylvania, then Northampton, Classis, and ordained by that body in 1821 or '22

(Min., 1822, pp. 17, 18.) His name, however, does not appear again on the Minutes until 1826, when he had charge of the Reformed congregations in Huntingdon, Williamsburg, Newry, and Canoe Valley, in Huntingdon county, Pa. (Min., 1826, pp. 8, 39.) Here he labored for several years, but was apparently very irregular in attending the meetings of Classis. (See Min., 1829, p. 14.) For several successive years his name was omitted. In 1833, he is reported without charge; and, in 1834, as presenting no report (Min., p. 55). After this his name wholly disappears from the Synod. When last heard from he was living in Huntingdon county, Pa., where in former years he exercised his ministry.

REV. HENRY SNYDER.

Mr. Snyder prosecuted his theological studies under the care of the Rev. J. Henry Fries—his fellow students being the brethren D. Weiser and Samuel Gutelius. He was examined and licensed at the meeting of Synod held in Philadelphia, in 1825, with provisions for his ordination by the Classis within whose bounds a call should be extended to him (Min., 1825, p. 9). He was afterwards somewhat irregularly ordained by the Committee on Missions, on the supposition that he had a call or would receive one from some vacant congregations in and around Shepherdstown, Virginia. The arrangement subsequently proved a failure, and the Committee apologized to the Synod for their hasty and unauthorized act, which, under a mistake, they were led to perform. Mr. Snyder, however, labored in this field for the space of three months, when he withdrew (Syn. Min., 1826, pp. 31, 32, 40). We find no further notice of Mr. Snyder on the records of Synod.

REV. JACOB HELFFENSTEIN.

Mr. Helffenstein was licensed and ordained at the meeting of Synod held in Philadelphia, in 1825 (Min., pp. 6, 9), and was placed as pastor over the Reformed church in Frederick City, Md., and affiliated congregations. He soon after resigned, and was for some years without any regular charge. In 1838, he became pastor of Chambersburg and Fayetteville, in Franklin county, Pa. (Min., pp. 59, 67.) Here he remained up to 1841 or '42, when he accepted of a call to the Reformed church in Germantown, Pa. After laboring here some twelve or fifteen years, he passed over into the Presbyterian Church, in a disorderly way, and alienated what remained of the congregation, together with all its extensive and valuable property, from the Synod of the Reformed Church. In consequence of this strange and disorderly conduct, his name was stricken from the list of its ministers by the Classis of Philadelphia, of which he was a member at the time of his transition, in 1856 (Syn. Min., p. 20).

REV. VINCENT P. MAYERHOFFER.

Mr. Mayerhoffer was educated and ordained in the Roman Catholic Church. In 1826, he took charge provisionally of five congregations in and around Meadville, Crawford county, Pa., by whom application for his service was subsequently made to Synod. After being examined and required to renounce whatever was inconsistent with the doctrines of the Reformed Church, a committee was appointed to inquire into his private character, and, in case all was right, "to confirm him in his office and service, as a full member of our Synod." This was done, and for several years he continued to labor in this field (Min. 1826, pp. 14, 15, 40). In 1828, he informed Synod that he had resigned his charge; and, in 1829, stated that he had "moved to Canada and

united with the English Episcopal Church." He thanked the Synod for their kindness and courtesy, and requested that a copy of the minutes be sent to him annually. "The Synod wishes brother Mayerhoffer the blessing of the Lord in his new connection." (Min. 1829, p. 13.)

MR. JOHN L. KUEPER.

Mr. Kueper was a candidate for holy orders in the Reformed Church, but whether he ever entered the ministry, is doubted. In 1826, documents were received by Synod from several congregations in Western Pennsylvania, requesting the ordination of Mr. Kueper. His application was for "various reasons" not sustained (Min., 1826, pp. 7, 10). As far as we could ascertain there is no further notice of his case in the records of the Church.

REV. JOSEPH CHIPMAN.

Mr. Chipman was a Teacher in the Academy at Lebanon, Pa. He made application to Synod, and was licensed in 1828, with the condition annexed that he "earnestly and zealously devote himself to the study of Theology," and that, in his ministrations, "he confine himself strictly to the immediate vicinity of Lebanon" (Min., 1828, pp. 16, 24). Nothing further is known of him. Whether he died about this time, or whether he left the ministry and devoted himself to some other calling, we are not able to say. The Records are silent in reference to his future.

REV. ADAM M. LECHNER.

Mr. Lechner studied Theology under the Rev. J. William Dechant. In 1828, application for his licensure and ordination was made to Synod by some congregations in Herkimer county, State of New York, but

without success (Min., 1828, pp. 17, 23); and his case was referred to the Classis of Montgomery of the Reformed Dutch Church, within whose bounds the congregations were located. In 1829, the request for his ordination was renewed. The matter was referred to a Committee; and he was finally licensed for one year (Min., 1829, pp. 12, 15, 18), but he does not seem to have remained in regular connection with the Synod, and was consequently refused a dismission, which he requested, with a view of uniting with the Presbyterian Church (Min., 1832, p. 9). What became of him we know not.

REV. N. DODDS.

Mr. Dodds appeared before Synod, in 1829, with a recommendation from the Rev. Dr. Samuel Helffenstein, and, after an examination, received license for one year (Min., 1829, pp. 13, 18). We find no further notice of him in the Minutes of Synod. His fate is unknown to us.

REV. JONAS SELLERS.

Mr. Sellers, as a candidate for the ministry, was for a time connected with our Theological Seminary, located at York, Pa., and probably prepared himself also at last in a private way for the sacred office. In 1831, a letter was received by the Synod, from Worcester, Montgomery county, Pa., recommending him for licensure. He was referred to a committee for examination, and finally licensed for one year, on condition that he continue his studies, and appear again before Synod the following year for the purpose of verifying his progress in his theological studies (Min., 1831, pp. 7, 17), but he failed to do so. In 1833, a call to Mr. Sellers from three congregations, in Virginia, was presented to Synod with the request for his ordination. A committee was appointed to inquire into the matter, and, at their sugges-

tion, the call was not confirmed nor the request for his ordination sanctioned; but, for satisfactory reasons, his temporary license was revoked, and his name erased from the minutes of Synod (Min., 1833, pp. 9, 11).

REV. J. ADAM BAYER.

Mr. Bayer was a European by birth and education. The first notice we have of him is in 1831, when he came to Synod recommended by the West Penna. Classis. He was then an ordained minister from Rheinbaiern, in Germany. He applied for reception into the Synod, and was accordingly referred to the committee of examination. The committee recommended that he be received as an honorary member until the next meeting of the West Penna. Classis, when, in case they saw proper to do so, they might receive him into full connection with the Synod—Classis? (Min., 1831, pp. 9, 17, 26.) When the application was made he had already taken charge of some congregations in Westmoreland county, Pa., namely Youngstown and Kindig's; and, as he continued to serve these congregations subsequently, it appears that the Classis, acting on the suggestion of Synod, had received him into full connection with that body. After serving in this field only a few years, he accepted, in 1833, a call from Meadville and French Creek, in Crawford county, Pa., to which a third congregation was added the following year. He continued in this field two or three years, when he removed to Dansville, Livingston county, N. Y., where he remained till 1844. In 1845, he became pastor of the Reformed church in Fort Wayne, State of Indiana, continuing still in connection with the Erie Classis. This is the latest intelligence we have of him in connection with Synod, and he probably left the Church about this time or withdrew from the ministry (Syn. Min., 1845). When last heard from he was living in Dansville, N. Y. Whether living or dead, we cannot say.

REV. WILLIAM SMIDMER.

Mr. Smidmer was a licentiate of the so-called Free Synod. In 1832, application was made by some congregations in the counties of Huntingdon and Mifflin, for his reception and ordination. A committee, appointed to examine him, found his views on baptism unsound. It was resolved that he be reminded of his errors by the committee, and informed, that, in case his views should so change in the future as to be in conformity with the teachings of the Reformed Church, he could be received (Min., 1832, pp. 11, 14). He now asked permission to withdraw his application, which was not again renewed, so far as we know.

REV. CHARLES A. H. ALLARDT.

This brother came well recommended from Europe, in 1833, and was received by the West Penn. Classis (Min., 1833; pp. 17, 42). In 1834, he is reported as pastor of four congregations in Columbiana county, Ohio, and, afterwards, at Cleveland, in the same State (Min., 1834, p. 58). In 1845, his name appears for the last time on the Minutes. He probably left the Church.

REV. JOHN AUG. FÖRSCH.

Mr. Försch came from Germany as a "candidate," in 1833; was received and ordained in the same year by the Classis of Zion, and settled as pastor at Shrewsbury, York county, Pa. (Min., 1833, pp. 9, 23.) He was afterwards pastor successively at Chambersburg, in Washington City, and in New York. Here he became identified with the Rationalists, and, in consequence, was deposed from the ministry about the year 1839; but, subsequently, on profession of sincere repentance, and the public renunciation of his errors, he was again received on probation for one year, in 1842 (Min., 1842, pp. 10, 11). Having unfortunately fallen in with unfavorable

surroundings, he failed in his trial, returned to his former associates, and became worse than before. He was a good scholar, an eloquent and accomplished pulpit orator, and an agreeable companion ; but, yielding to temptation, he made a complete wreck of himself. *Sic transit gloria mundi !*

REV. WILLIAM T. SPROLE.

Mr. Sprole applied for reception into the Synod in 1832 ; but, after some consultation, asked permission to withdraw his application until the next meeting of Synod (Min., 1832, pp. 14, 15). In 1833, he renewed his request, and so again in 1835, when, having now presented an honorable dismissal from the Presbytery of Baltimore, and declared himself willing to adopt the Heidelberg Catechism, and submit to the Constitution and discipline of the Reformed Church, he was received as a member of Synod, and directed to connect himself with the Classis of East Pennsylvania (Min., 1835, pp. 6, 10). His name, however, does not appear again on the Minutes, nor indeed at any time in the Statistical Table. He probably left the Church soon after his reception.

REV. FREDERICK G. MOSCHOP.

Mr. Moschop was licensed in 1835, and ordained to the office and work of the ministry in the following year. He preached at this time in the vicinity of Bucyrus, Ohio (Min., 1838, p. 68). In 1839, he preached at Galion, St. Paul's, Portner's school-house, Broken Sword, and Linus, in Richland and Crawford counties, Ohio (Min. O. Syn., 1839, p. 31). His name was erased from the list of ministers in 1842.

REV. J. G. BUETTNER, PH. D.

Dr. Buettner was ordained as missionary by the West Penn. Classis in 1835 (Min., pp. 9, 10, 11, 14). Where exactly his first field of labor was located, we cannot tell, as his name does not appear in the Statistical Tables; but, in 1838—'39, he was stationed in Canton, Ohio, being pastor of Osnaburg and Massilon, and Professor at the same time in the Western Theo. Seminary, which was opened there about that time (Min., 1838, p. 66). The Seminary, after a short and precarious experience, proved a failure. Dr. Buettner soon afterwards returned to Europe. (Letter of Rev. Dr. Herbruck.)

REV. J. W. MUELLER.

Mr. Mueller's name occurs for the first time in the Minutes of 1835, p. 55, where he is represented as the pastor of a congregation in New Orleans. In this place he appears to have remained as late, at least, as 1839 (Min. O. Syn., p. 31). What became of him after this, we cannot tell. It is not known whether he is living or dead, or whether he passed into some other ecclesiastical connection.

REV. J. MILLER.

We meet with the name of Mr. Miller, as in connection with the Reformed Church, only in the Minutes of 1836, p. 80, where he is represented as being at Chilcoatstown, in Huntingdon county, Pa. What became of him subsequently we cannot say. We have found no other notice of him in the records of the Church.

REV. FREDERICK BECHER.

Mr. Becher was a European. His name first occurs in 1836, in connection with some congregations in and

around Shrewsbury, York county, Pa. (Min., 1836, p. 80.) In 1838, he was operating at Wilkesbarre; and, two years later, at Bloomfield, in Perry county, Pa. Here his conduct was such that the Classis of Zion requested Synod to direct the East Penn. Classis, of which he was a member, to deal with Becher as his conduct deserved (Min., 1840, p. 18). His name appears no longer on the Minutes. He was an impostor—a theological vagabond!

REV. CHARLES LEWIS DAUBERT.

We are not able to give any intelligent account of Mr. Daubert's ministry. He in all probability entered the service of the Church about the year 1836 or '37. In 1838, we find him stationed at Alleghenytown, Pa. (Min. E. Syn., 1838, p. 66.) He was apparently educated and put into the ministry in the West. (See Min. O. Syn., 1847, p. 22.) Whether he died about this time or left the Church, we are not able to say.

REV. ANDREW P. FRIEZE.

Mr. Frieze was licensed by the Classis of Maryland in 1837, and probably ordained also in the same year, and placed over the Glade charge, in Frederick county, Md. (Min., 1837, pp. 12, 47.) He labored for some years in this and several other fields within the bounds of the Maryland Classis, and then went West, and became pastor of the Reformed church in Columbus, Ohio. When, in 1848, the Western Theo. Seminary was temporarily located in that place, Mr. Frieze was elected Professor of Theology, pro tem. He subsequently returned to the East, and became pastor of the Jefferson charge, and afterwards of the Third church, in Baltimore, Md. He was finally dismissed to the Presbyterian Church, in 1859 (Min. Syn., p. 26).

REV. JOHN B. FRIEHE.

Mr. Friehe is mentioned as a licentiate of Zion's Classis in 1837, when he applied to Synod for ordination. He was referred to a committee of Classis previously appointed to act in the case (Min., pp. 40, 45). Nothing definite appears to have been done in the matter; and, in 1844, the Synod disapproved of the course pursued by Classis in regard to him (Min., 1844, p. 22).

REV. EDWIN TOWN.

Mr. Town was licensed by the Classis of Philadelphia, in 1837 (Min., p. 12), and subsequently passed over into the Lutherrn Church. In 1842, he was received back again by the Phila. Classis (Min., pp. 21, 75). In 1844, he was dismissed to the Classis of Maryland, ordained by them, and soon afterwards dismissed to the Presbyterian Church (Min., 1844, p. 24).

REV. J. W. DAVIS.

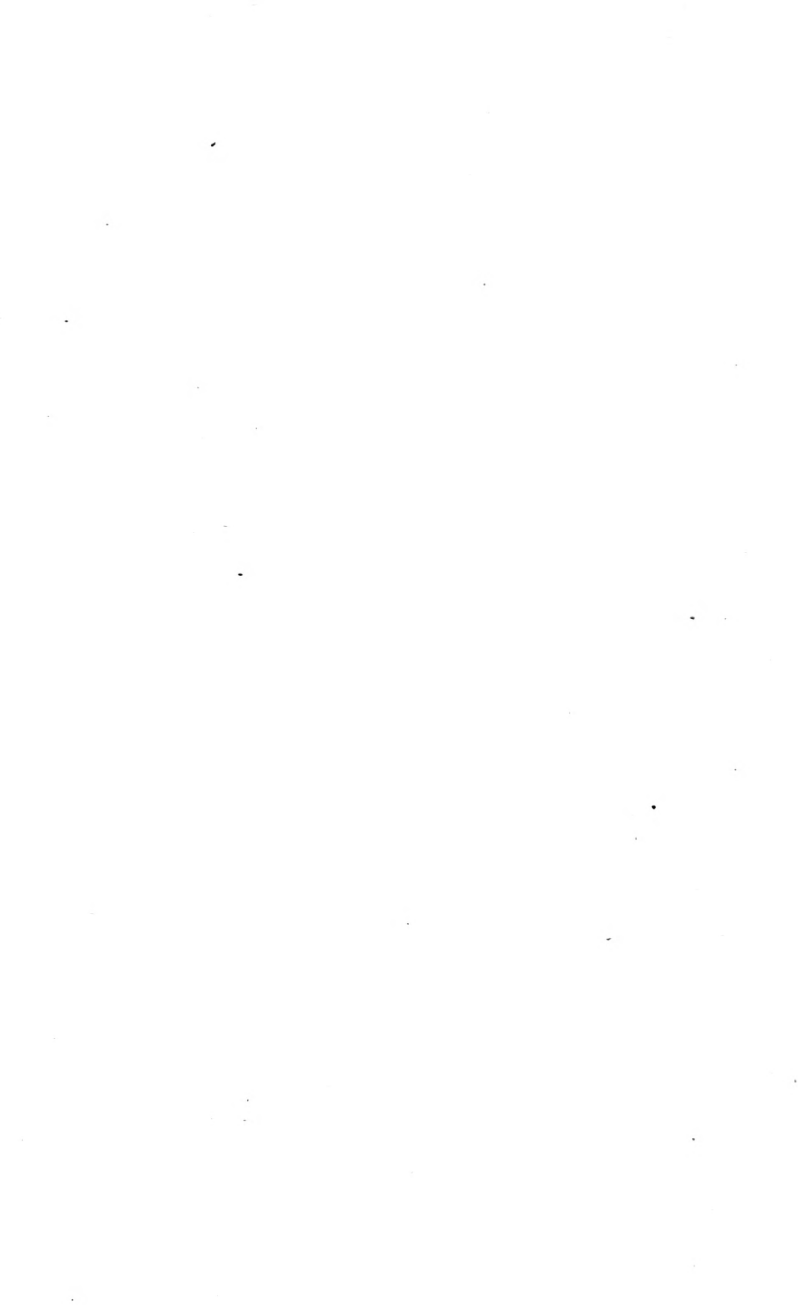
We meet with the name of Mr. Davis, first, in the Minutes of 1838, pp. 57, 66, where he is reported as a member of the Philadelphia Classis, but without a pastoral charge. He does not appear to have been engaged in the active duties of the ministry while in the Reformed Church. In 1839, he was dismissed to the Presbytery of Brooklyn. (See Syn. Min., p. 17.)

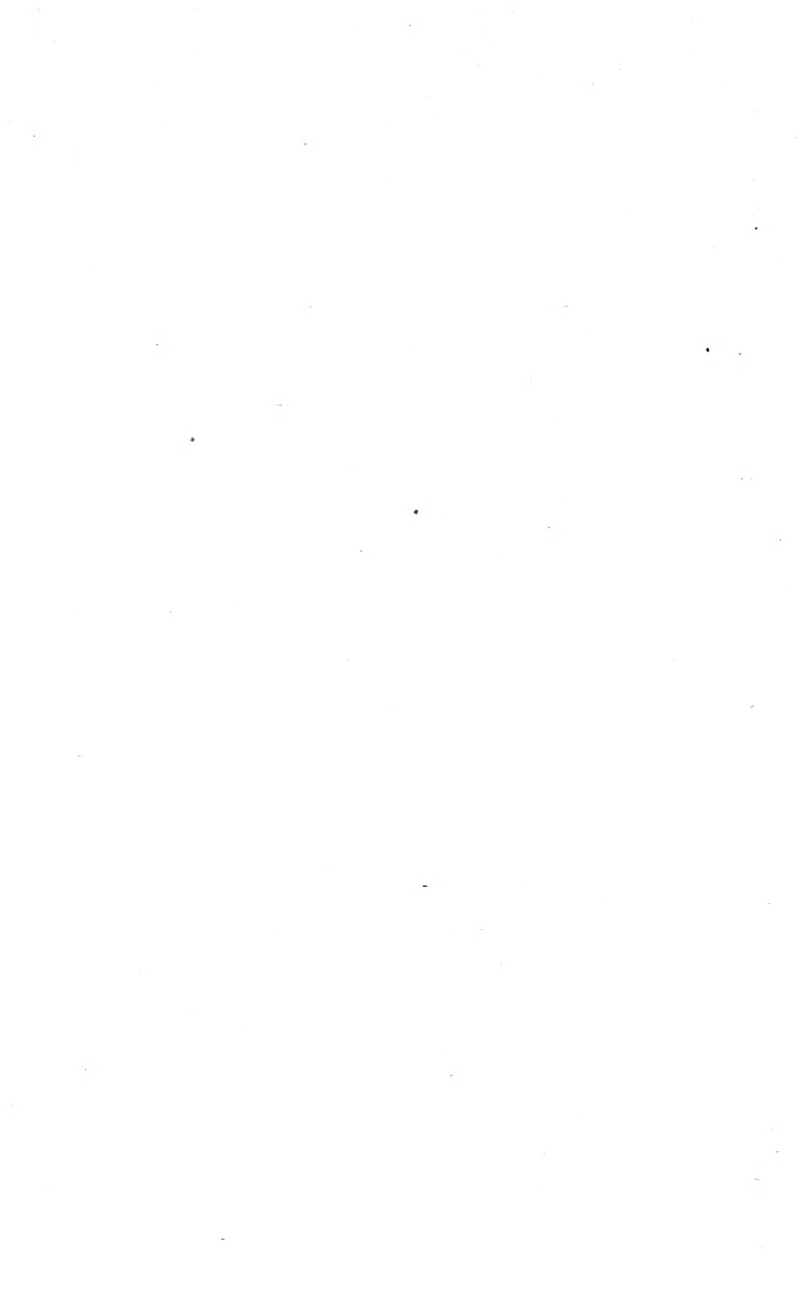
REV. F. LAUNERER.

The name of this brother occurs in the Minutes of Synod for 1838, pp. 57, 68. He was then stationed in New Jersey. We cannot find any notice of him elsewhere, except in the Minutes for 1839, p. 87. Whether he died about this time, or passed over into some other ecclesiastical body, we are not able to say. The records are silent in regard to his subsequent movements.

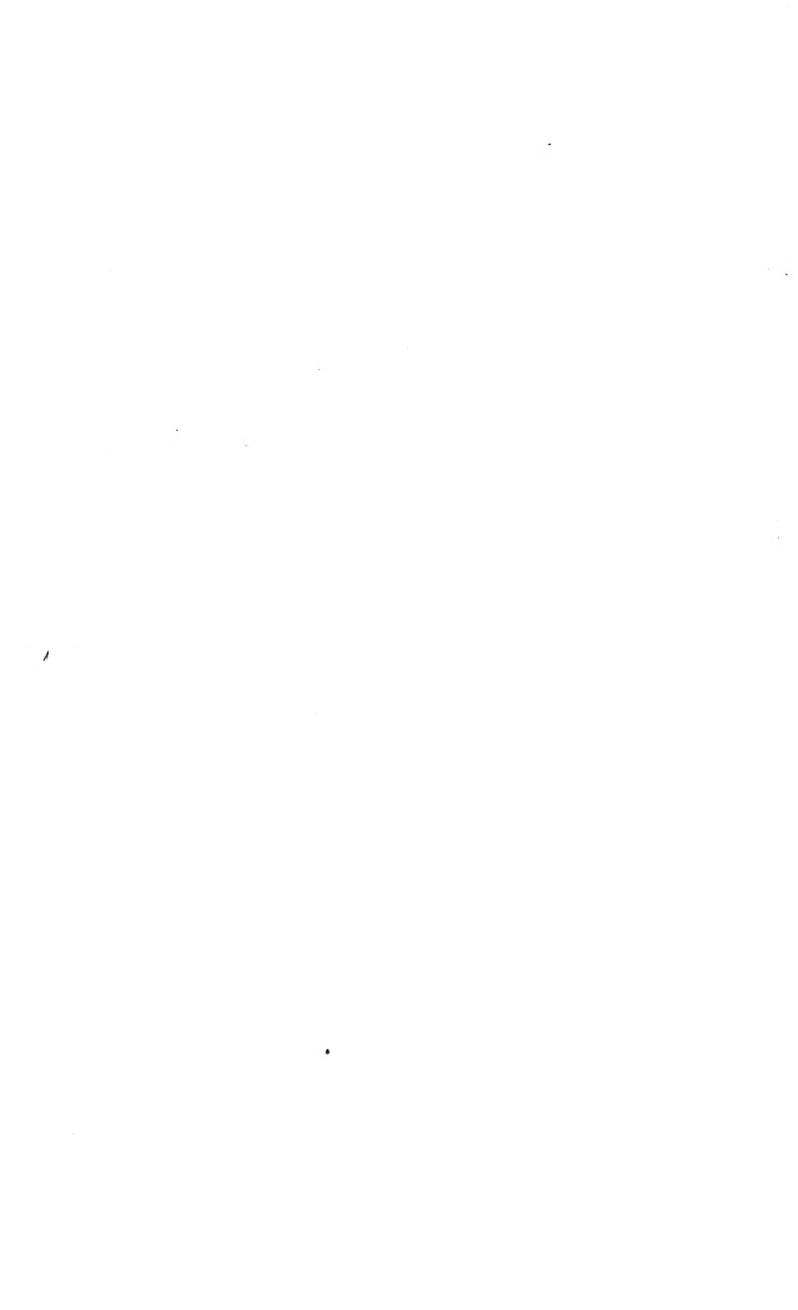
REV. CHARLES SCHMECKENBECKER.

We meet with the name of this man in the Minutes for 1838, pp. 60, 69, as standing in connection with the Lebanon Classis. In 1839 (Min., p. 13), he is reported as being in Lycoming county, Pa., and asking for missionary aid. Nothing further is known of him, or of his ministerial activity. He probably passed into some other religious body.











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